









Rye, N.Y. Christ's church

# SERVICES IN COMMEMORATION

OF THE

TWO HUNDREDTH ANNIVERSARY

OF THE

FIRST ELECTION OF WARDENS AND VESTRYMEN

OF THE

# PARISH OF RYE, NEW YORK,

HELD IN THE PARISH CHURCH,

THURSDAY, FEBRUARY 28, 1895.

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PUBLISHED BY ORDER OF THE VESTRY.

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## Christ's Church

AT THE TOWN OF RYE, IN THE COUNTY OF WESTCHESTER AND STATE OF  
NEW YORK.

VEN. ARCHDEACON WILLIAM W. KIRKBY, D.D., RECTOR.



ELECTED IN 1695.

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**Wardens.**

GEORGE LANE,  
JOHN BRONDIGE.

**Vestrymen.**

JONATHAN HART,  
JOSEPH HORTON,  
JOSEPH PURDY,  
TIMOTHY KNAPP,  
HACHALIAH BROWN,  
THOMAS MERRITT,  
DELIVERANCE BROWN,  
ISAAC DENHAM.

1894-1895.

**Wardens.**

AUGUSTUS WIGGIN,  
SAMUEL K. SATTERLEE.

**Vestrymen.**

CLARENCE SACKETT,  
THOMAS T. SHERMAN,  
JOSEPH PARK,  
JAMES M. IVES,  
GEORGE R. READ,  
JAMES W. QUINTARD,  
JUNIUS S. MORGAN,  
EDWARD H. SCHELL.

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THOMAS T. SHERMAN,  
Clerk of the Vestry.



## Prefatory Note.

The Vestry of CHRIST'S CHURCH AT THE TOWN OF RYE IN THE COUNTY OF WESTCHESTER AND STATE OF NEW YORK having resolved that the two hundredth anniversary of the first election on February 28, 1695, of wardens and vestrymen of the Parish, should be commemorated in some appropriate manner, a committee was appointed to whom the details of the celebration were entrusted. This Committee consisted of the Rector, Ven. Archdeacon William W. Kirkby, D.D., Mr. Augustus Wiggin, warden, and Messrs. James M. Ives and Thomas T. Sherman, vestrymen. Mr. Ives died on January 3, 1895, and Mr. Junius S. Morgan, a vestryman, was appointed in his place.

The order of exercises hereinafter mentioned was decided upon and carried out on the anniversary day, Thursday, February 28, 1895.

Much interest was manifested in the event, and the services were largely attended, notwithstanding the inclement season of the year.

Special invitations were sent to the Bishop of the Diocese, to former rectors of the parish, to the rectors of the seven daughter parishes—Mamaroneck, Bedford, Scarsdale, North Castle, New Castle, White Plains and Port Chester, to the Rev. William Tatlock, D.D., secretary of the House of Bishops; to the Rev. Thomas Harris, D.D., secretary of the Diocesan Convention; to the rectors of neighboring parishes; to the present and former members of the congregation of the Church, and to the people of Rye generally.

Mr. Richard Henry Warren, organist of the Church, directed the music, the choir being supplemented by

members of the choirs of St. James's and St. Bartholomew's churches, New York City. In the following pages will be found copies of the invitation and programme, a full report of the services, and also an appendix containing a complete list of the Rectors, Wardens, Vestrymen, Trustees, Treasurers and Clerks of the Parish since its foundation, compiled from the records.

1695



1895

*The Vestry of Christ's Church  
at the Town of Rye, in the County  
of Westchester and State of New York,  
request your presence  
on Thursday, the 28<sup>th</sup> day of February, 1895,  
at the ceremonies to be held in the Church,  
in commemoration of the  
Two hundredth Anniversary  
of the first election of wardens and  
vestrymen of the parish.*

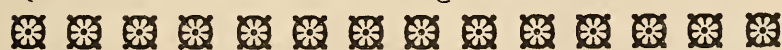
*The favour of an early answer is requested.*



Christ's Church, at  
the Town of Rye, in  
the County of West-  
chester and State of  
New York :: :: :: ::



Two Hundredth Anniversary,  
Thursday, the Twenty-eighth day of  
February, Anno Domini, Eighteen  
hundred and Ninety-five :: :: ::



Morning Prayer and  
Holy Communion  
at Eleven o'clock  
Evening Prayer at  
half-past Two o'clock :: :: ::

# Morning Prayer and Holy Communion

Eleven o'clock.

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Processional, Hymn 483	Henry Smart
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Venite, (8th Tone,) Plain Song
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Psalter, Psalm 132
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Lesson, Genesis XXVIII
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Te Deum Laudamus, in B flat,	C. Villiers Stanford
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Apostles' Creed and Collects
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Introit, Hymn 418, "St. Ann,"	Dr. Croft
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Kyrie Eleison,	in E flat,	Alfred J. Eyre
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Gloria Tibi,
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Nicene Creed,
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Hymn 490	Haydn
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Address by the Bishop of New York
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Offertory Anthem, "Blessed are they," Berthold Tours
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**B**LESSED are they that dwell in Thy house, they will be always praising Thee. Blessed is the man whose strength is in Thee; in whose heart are Thy ways. Who going through the vale of misery use it for a well, and the pools are filled with water. They will go from strength to strength, and unto the God of gods appeareth every one of them in Zion. AMEN.

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Sanctus, in E flat,	Alfred J. Eyre
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Eucharistic Hymn, 225, Rev. J. S. B. Hodges

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Gloria in Excelsis, Plain Song

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Recessional, Hymn 522, Frances R. Havergal

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**Afternoon Service**  
Half-past Two o'clock.

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Processional, Hymn 491, Dr. S. S. Wesley

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Apostles' Creed, Versicles and Collects

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Hymn 493, Horatio W. Parker

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Address by Chairman

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Historical Address by Thomas T. Sherman, Esq.

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Deus Misereatur, in E flat, Dr. G. M. Garrett

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Addresses by Visitors

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Hymn 450, O. Holden

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Offertory Anthem, "O how amiable," V. Richardson

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**O** HOW amiable are Thy dwellings, Thou LORD of Hosts. My soul hath a desire and longing to enter into the courts of the LORD; my heart and my flesh rejoice in the living GOD. Blessed are they that dwell in Thy house, they will be always praising Thee. HALLELUJAH.

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Collects and Benediction

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Recessional, Hymn 397, Ancient

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## Morning Prayer and Holy Communion, ELEVEN O'CLOCK.

The Bishop and officiating clergy met in the vestry-room, from whence the procession, led by the Wardens and Vestrymen of the Parish, marched down the south aisle and up the center aisle of the church, to the singing of hymn 483, "Christ is made the sure foundation." The Bishop, Archdeacon Frederick B. Van Kleeck of White Plains, the Rev. Dr. William Tatlock of Stamford, Conn., the Rev. Dr. Thomas R. Harris of New York, the Rev. Lea Luquer of Bedford, the Rev. Messrs. S. F. Holmes, Ely C. Burr, Frederick B. Howden, and W. C. Wilson took seats within the sanctuary. The Rev. Chauncey B. Brewster and the Rector occupied stalls in the chancel. Morning Prayer was said by Mr. Brewster; the lessons were read by the Rector; the Introit hymn 418, "O God our help in ages past," was sung by choir and congregation. After the hymn, Mr. Brewster and the Rector entered the sanctuary and the Bishop began the ante-communion service. The Epistle was read by Dr. Frederick B. Van Kleeck, Archdeacon of Westchester, and the Gospel by the Rev. Dr. Tatlock. Hymn 490, "Glorious things of thee are spoken," followed, at the close of which the Bishop made an address, which appears below. The Offertory was devoted to Diocesan Missions. The Anthem was Ps. lxxxiv: 4-7, "Blessed are they that dwell in thy house." The Bishop, as celebrant, proceeded with the Holy Communion, in which he was assisted by the Rector and Clergy within the sanctuary. At the close of the service, hymn 522, "On our way rejoicing," was sung, while the Bishop, Clergy and Choir returned to the vestry-room.

After morning service, luncheon was served in the Parish House to which all were invited, about two hundred and fifty accepting.

## Afternoon Service,

HALF-PAST TWO O'CLOCK.

The Clergy and Choir met in the vestry-room as before, and entered the church during the singing of hymn 491, "The Church's one foundation." The Bishop was absent, having to attend a missionary meeting in New York. Archdeacon Van Kleeck acted as chairman and took charge of the service, the Rev. Dr. Reese F. Aslop, Archdeacon of Brooklyn, a former rector of the parish, taking a seat in the sanctuary.

The service consisted of the Apostles' Creed, versicles, and collects read by the Rector. After the singing of hymn 493, "Oh, 'twas a joyful sound to hear," an address was made by the Chairman, after which he introduced Thomas T. Sherman, Esq., who then delivered

### The Historical Address.

The "*Deus misereatur*" was then very effectively sung by the choir. Immediately after this, the Chairman invited some of the visitors, the former Rectors and Archdeacon Kirkby, now in charge, to make a few remarks. These all readily responded. Their addresses will be found in the following pages. Hymn 450, "All hail the power of Jesus' Name!" was sung with great spirit by choir and congregation alike. The Archdeacon closed the service with some suitable collects and the Benediction. Hymn 397, "Oh, what the joy and the glory must be," formed the Recessional and so closed the interesting services of this memorable day in the Parish.

## Morning Service.

Address of the Right Reverend HENRY C. POTTER, D.D.,  
Bishop of New York.

I want, before I say what is appropriate to this day, to make my personal acknowledgments to the Rector of this Parish for having arranged that the offering this morning should be devoted to the purposes of diocesan missions. I had supposed that, of course, upon a day like this, eminently a parish festival as it is, whatever was given here would be given to your own uses. And I congratulate you, my brethren, upon the illustration which your Rector has given of what I believe to be the spirit which ought to dominate the day, in that he has asked you to appropriate what shall be given here to the churches within this Archdeaconry less favored than yourselves.

Not a great many years ago, I was visiting in England in a rural parish in one of the midland counties, and, after luncheon, I was taken, as a matter of course, by the vicar of the parish to see the parish church. As I walked up and down the aisles, I said to the vicar, "This must be a very old church." "No," he said, "only the fifteenth century." A very impressive illustration of the fact that our conceptions of age are, after all, purely relative. There was an edifice four hundred years old, but to that man accustomed to buildings a thousand years old, to a cathedral a considerable part of which was built in the year 800 A. D., a church which was completed in the fifteenth century became relatively modern.

We give the kaleidoscope another turn, and look at the conjunction of dates and facts with which we are confronted here to-day. Compared with what we know of the churches and the church edifices, the organized forms of Christianity in our land, this is a very ancient parish, and this is, and it

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ought to be, a memorable day. Anything that has survived two hundred years in a country like ours, anything that goes back and dates its beginning to the latter part of the seventeenth century, nearly one hundred years before the Revolution, a parish which has not only lived through all those troublous times, but has prospered and grown and widened its influence, is something which certainly has in it the elements of permanence. And that is, in fact, the impressive characteristic of the Church whose children we are.

I was walking one night through Regent street with the late Mr. John Bright, after having dined with a kinsman of one of the Vestry of this parish. You will remember that Mr. John Bright was a Quaker. He was talking about the disestablishment of the Church of England, which, from his point of view, he thought a very desirable thing. But, said he, "Dr. Potter, the prospects of the disestablishment of the Church of England are extremely remote. Unfortunately for us who are Quakers, *the Church of England has roots.*" That was precisely the situation. The Church whose children we are, and the Parish whose festival we come to commemorate to-day upon the two hundredth anniversary of its birth, is here, dear brethren, because it has roots; because, in other words, it has certain features and characteristics deep down in the soil of the ages, which have withstood, and which will withstand, the shock of time. And, therefore, a prominent note in our congratulations ought to be, as we gather here, the fact that we belong to something which has in it the seed of a life and power that will last.

Martineau, I think it is, has said that when one goes to the old world, to Athens or to Rome, or wherever as conspicuously as there, there survive monuments of the

past, it is a striking fact that the institutions that were identified with the physical wants of men have largely vanished. But, on the banks of the Nile and in the great temple at Athens and at Rome and elsewhere, the buildings that survive are the buildings that stood for the spiritual wants of men. Supremely is this true of the institutions of our holy religion. The Church survives, has survived and will survive, because, whatever its errors, its infirmities, its shortcomings, that thing which is essential in it speaks to that thing which is innermost in the spiritual consciousness of man. God, the future life, the want of the soul, the pardon of sin, the cry of the human heart with David out of his helplessness and infirmity, "Lead me to the rock that is higher than I," all that these stand for, on the one hand and the other, is bound up with the story of its life.

Yes; all that is true. But here, this morning, we are reminded that something else, and more, is true. There are men in this church who can remember very well changes that have come to pass within a single generation, or a generation or two, in the religious history of the land in which we live. Any one of us, if we choose, can go back over the two or three hundred years which that history covers and find what I mean still more strikingly illustrated. Religious ideas have survived, but what a constant change and evanishment there has been of things that have been baptized as religious institutions! One of the most impressive facts in the history of a land like ours, where liberty is the first note of the Constitution, in regard to matters of religion, is the way in which religious bodies have come into existence to represent some particular phase of the Christian religion—some reaction, some revolt, some reformation—have served, as is illustrated in a very impressive way, I think, by that venerable society to which Mr. John

Bright himself belonged, a very distinct and very honorable purpose, by bringing into view certain lost aspects of the Christian religion, certain great fundamental truths which have been overshadowed ; and then, having served their use, have gradually grown pale and thin and meagre, and later have vanished out of the horizon. With the most entire humility, with the keenest consciousness of our own shortcomings—God forbid that I should be unwilling to recognize them—we may yet rejoice here this morning in a very different history, and that in the face of grave and unprecedented obstacles.

For, consider a moment, the circumstances through which a parish like this, two hundred years old, in these United States of America, has passed. We go back to 1695, and there were no United States of America. This parish and all beyond it belonged to that monarchical system with which the Church was connected as an establishment. It had, here in this town of Rye, an “established church,” and my brother, the Rector of St. Paul’s, Eastchester, put in my hands this morning, as we were on our way here, a copy of an act passed in the early days of the Legislature of this State in order to shake off the hateful yoke of the establishment, so far as it existed in the Episcopal churches of this county, and to free the people of Westchester from the burden of maintaining any such establishment. Very well ; the moment you look back upon such a state of facts as that, you get a very vivid picture of the way the Episcopal Church at the beginning of the existence of the Republic must have appeared to the minds of a very large proportion of the Christian people who were dissatisfied with England, and who were led to believe that the Church represented that monarchical system from which the country had, at so great a cost, just shaken itself free.

She was identified by ecclesiastical inheritance with the people "on the other side" in the Revolutionary struggle. Everything about her was odious, in other words, to the mind of a Republican, and pre-eminently to the mind of a Republican who was not a churchman. But she had to face that situation. She had to face it under discouragement so profound that, as my clerical brethren at any rate know, the first bishop of this diocese, at one point in its history thought that the Episcopal Church in this country had absolutely no future, and that the wisest thing to do in regard to it would be to abandon the field. God be praised, the field was not abandoned. The Church here, in New York, at Westchester, Eastchester, in Bedford and in other parts of this State, held its ground under manifold discouragements, with a large inheritance of scorn and ignominy in particular cases, but with a firm faith in its divine origin, and in its calling and mission to the American people.

We are here this morning to ask ourselves the question whether the two hundred years which have passed have vindicated that faith and at all realized those earlier expectations? For myself, I venture to claim that, where one looks especially at the work of the Church as it has been done during the last quarter of a century—the last generation, one may say, so far as you and I are familiar with it—it has done so in an increasing degree. Two elements of power have, I venture to think, illustrated themselves in the history of the Church in this country, in this diocese, and in this parish. One of them has been its distinctly institutional character, as something with a past, as something which claimed its relation, by no uncertain tie, with primitive Christianity, as something which maintained its order because it has found that order in the New Testament



itself, and derived it by no uncertain sequence from those who laid the foundations of the Christian church; and as something which has maintained through all its history, and pre-eminently through all its history in this land, two distinct characteristics: First of all, its reverence for a divine authority, whether uttered in the word of God or uttered in the historic church, and then its recognition of the responsibilities of a church with divine gifts to adjust herself by every possible means to whatever exigencies confronted her. In one word, institutional substance and foundation first; and then, flexibility of methods; the readiness, in other words, to use whatever instrumentality best fitted the needs of the Church and her children, and thus to find a way to do her Master's work without being too sensitive or over-refined as to its source or its characteristics.

Now, when the Church took up its work here in this land two hundred years ago, one of these characteristics, I think, was conspicuously wanting. The Church was not a body distinguished for flexibility as to its methods, but it held the homage and convictions of multitudes of men, because it was a body which distinguished itself by its loyalty to the Faith, and was scrupulous in its witness to that Faith. The time came, however, when, confronted day by day, as the years went on, with new emergencies, the Church learned, late though it was, that other lesson, the lesson of flexibility in its methods, and of a ready adaptation to the wants of the people.

You have here, in the life and the work of him who is over you in the Lord, a very felicitous illustration of what, by this last, I mean. The Rector of this Parish has not been afraid to use whatever weapon came to his hand, and to consecrate it to the glory of God and to the good of his people.



He has been willing to go out into the highways and hedges, that he might compel men to come in, and to bring into the life of this settled, well-ordered parish, something of the freedom of those northwestern airs in which once he lived and served as a missionary, and so to teach all of us that the church of God, if she is to do her work well, must move forward on these two lines: First of all, institutional permanence, loyalty to the faith, constancy to her divine order, and, then, an eager, cordial readiness to welcome every means consistent with that loyalty and order, to make men churchmen and to bring them within the fellowship of Christ's body.

I rejoice to believe that in doing this, he who is here to-day as your minister has the sympathy of his people. I congratulate you upon what he has accomplished. I rejoice with you in the elements of permanence in the life of this parish which confront us on every side, and I pray God that, long after you and I have vanished out of the horizon, when the chronicler of another two centuries of the history of Christ's Church at Rye shall come here, as our young brother will this afternoon, to read the story of its past, he may be able to say of that time yet to come, that it was enriched and adorned by a loyal and loving service such as that which makes most of all beautiful the past which to-day we commemorate.

### Afternoon Service.

Address of the Rev. FREDERICK B. VAN KLEECK, D.D.,  
Archdeacon of Westchester County, Chairman.

In the absence of the Bishop, which is regretted by us all, and by the kindly courtesy of your Rector, I am asked to preside over this afternoon's service. It is with great

pleasure that I do so, for I want to add my word of congratulation to the dear Rector of this Parish upon this auspicious occasion.

We all feel, I think, in Westchester County, as though Rye Parish were the mother of us all, in one sense. I want to acknowledge that a certain characteristic seemed to abide in the Parish of Rye from the very first. The Bishop pointed out some characteristics that were very strong, but it seems to me that the strongest of all was the diffusive power—the power which, the Parish having gotten roots, as the Bishop expressed it, spread abroad, and did its work in other places. I think, in the history that we shall hear in a few moments, this characteristic will appear to be very marked. It was the same lesson which the first constituents of the parish clergy, the Rectors of this Parish and the parishioners of those Rectors had learned in the old Missionary Church of England. The Church was established by the love and generosity of that elder Church, that mother, and the Society for the Propagation of the Gospel in Foreign Parts, sent across the ocean those good and stalwart and faithful men, who came here and there, to Stamford and Rye, and did the work, laying the foundations deep and broad for the prosperity we enjoy.

I am reminded by the old history that even Stamford, in the great diocese of Connecticut, sent her clergyman, the Rev. Mr. Dibblee, down to this Parish, and then to Bedford and Compound and Peekskill, and, on the way, he stopped at Croton and White Plains, and, in that missionary journey, this early missionary of the Church of England found abundant evidence of interest in the Church, and from that early time, services began to be held throughout our county. For a long time, White Plains had her services administered faithfully and efficiently by the Rector of this

Church, and my early parishioners used to come over here until the year 1824, to attend services at Christ's Church, Rye.

So I want, as the Rector of White Plains, to express the appreciation of myself and my parish for that fostering care and for the faithful work that was done in the beginning for the establishment of my own parish.

I only wish to say these few words, and then to introduce to you the gentleman who is to give us the historic sketch, the Clerk of the Vestry of this parish, Mr. Thomas T. Sherman.

Address of THOMAS T. SHERMAN, Esq.

Two centuries ago, the freeholders, summoned by a justice of the peace, met, pursuant to law, and chose the first wardens and vestrymen of the parish of Rye. This important event, the first in the history of our church and parish, we meet to-day to commemorate. We were glad to unite with our hospitable neighbors of Westchester, when, in September, 1893, they celebrated the two hundredth anniversary of the signing by the Colonial governor of the Act of 1693, under which this and other parishes were formed, as the founding of their parish. It was, perhaps, properly so considered, but, if so, it was also the founding of the other parishes provided for in the act, including our own.

Time will now permit of but a brief sketch of our parish history already so fully and well written by Mr. Bolton and Dr. Baird, upon whose works and the parish and town records, reliance for the facts must now be placed.

The first settlers of our town, originally a part of Connecticut, came from Greenwich, Conn., in 1660. They purchased from the Indians what is now known as Manursing

Island, and located there, calling their little settlement Hastings. Soon after, in or about 1663, others settled the adjoining mainland, then called Poningo, among whom were Thomas and Hachaliah Brown, who came to Massachusetts in 1632 from Rye, in Sussex, England, whence the name of their settlement and of our town.

On May 11, 1665, the General Court of Connecticut enacted "That the villages of Hastings and Rye shall be for the future conjoyned and made one plantation, and that it shall be called by the appellation of Rye." November 28, 1683, Rye was ceded by Connecticut to the province of New York. It revolted back to Connecticut in 1697, but was restored to New York in 1700.

The first settlers of Rye were Puritans, mainly Presbyterians and Congregationalists or Independents, and a few Quakers, and, although, at the foundation of the town, they appropriated 18 or 20 acres of land for the benefit of the ministry, for many years they had "occasional preaching only." In 1674 the General Court desired the Rev. Eliphalet Jones, then a missionary at Greenwich, "to take the paynes to dispense the word of God to the people of Rye, once a fortnight on the Lord's day." He did so dispense it for about three years, but the first minister actually settled here was the Rev. Thomas Denham, who was at Rye from 1677 to about 1684, when he removed to Bedford. He seems to have been very much liked, and his memory is said to have been "cherished by the people here with peculiar veneration." Other ministers, Presbyterian or Congregational, followed in due course. Until 1693 the English law recognized here only the "Protestant Religion" and there was no Church of England clergyman in the province, except the chaplain at the Fort in New York.

The town raised by taxation the money for the support of the minister, who was elected by a majority of the householders, and a parsonage house and lot were provided for him. These were in the village, on the strip of land between the west side of the present Post Road and the Blind Brook. Near-by, on the opposite side of the road, there stood the house of Timothy Knapp, where the people met to worship on Sunday, summoned by the beating of a drum, a custom continued for many years. On June 23, 1681, "The Town gave Timothy Knapp 40 shillings for the liberty of his house to meet in and for beating of the drum for the time past." The minister received a salary of £30 per year. Glebe land also was provided for him. When the first Church of England clergyman came here, he was put into possession of the parsonage and glebe land by order of Governor Cornbury. The parsonage was afterwards held by the church, but the glebe was recovered by the Presbyterians, probably through a lawsuit. This original glebe is now part of the farm owned by Mr. John A. Gwynne.

In 1692, Benjamin Fletcher became Governor of the Province, and, although there were very few Church of England people in the Province and "scarcely six" in Westchester County, the Governor determined to establish the Church of England here as a means of suppressing many of the evils prevalent in the colony. With that end in view, he succeeded in inducing the Colonial Legislature, composed with one exception of Dissenters, in 1693 to pass "An Act for settling a ministry and raising a maintenance for them in the City of New York, County of Richmond, Westchester and Queens County." This was drawn by James Graham, Speaker of the House and the only Church of England man in the Legislature. It recited that "Pro-



faneness and Licentiousness hath of late overspread this Province for want of a settled ministry throughout the same ” and “to the end that the same may be removed and the ordinances of God duly administered,” provided for the induction and establishment of “a good sufficient Protestant Minister to officiate and have the care of souls ” in the parishes named, Westchester County to have two, one to have the care of Westchester, Eastchester, Yonkers and the Manor of Pelham; the other to have the care of Rye, Mamaroneck and Bedford, comprising the precinct or parish of Rye. The Justices of the Peace of the parishes or precincts thus established were directed, under severe penalty, in each year to summon the freeholders to meet on the second Tuesday in January, to choose two church wardens and ten vestrymen who should call ministers to officiate, and the justices and vestrymen were empowered to raise by taxation the amounts necessary to maintain the ministers and the poor. The Westchester County ministers were each to receive £100 per annum, £50 “to be paid in country produce at money price,” payable quarterly.

Pursuant to this law, the freeholders of Rye (which then included the present towns of White Plains and Harrison) and of Mamaroneck and Bedford, forming the precinct or parish of Rye, summoned by warrant of Justice Joseph Theall, met on February 28, 1695, and chose George Lane and John Brondige church wardens, and Jonathan Hart, Joseph Horton, Joseph Purdy, Timothy Knapp, Hachaliah Brown, Thomas Merritt, Deliverance Brown and Isaac Denham, vestrymen—only eight vestrymen, instead of ten, as required by law. Most of these names are still represented among us and in the neighboring towns by their descendants. One of the members of the present vestry, Mr. Joseph Park, is a lineal descendant, through five generations,



of Vestryman Joseph Horton. He is also a great nephew of Joseph Park, who was a vestryman from 1800 to 1810.

These first wardens and vestrymen were all leading men of their day and large land-owners, nearly all of them being original proprietors of Rye. George Lane lived where the Roman Catholic Church and rectory now stand, and at his house, the meetings of the early settlers to discuss public affairs were held. He was a constable and one of the first patentees of Rye by patent of Governor Treat, of Connecticut, dated January 22, 1697.

John Brondige was the first Town Clerk of Rye, deputy to the General Court of Connecticut, and a townsman or selectman. Jonathan Hart was a townsman. Joseph Horton, a miller by occupation, owned a mill situated at or near the present village of Milton, was the lieutenant of the "Trayn Band," a justice of the peace, authorized by the General Court to "grant warrants and to marry persons"; served as deputy to the General Court and commissioner, and in 1699 the town chose him "to keep a place of entertainment for travelers." His daughter married Roger Park, also a leading man. Joseph Purdy was called by the Rev. Mr. Wetmore "one of the chief promoters of the Church." Timothy Knapp, one of the original proprietors and patentees and a deputy, was also constable. At his house, prior to 1682, religious services were held as before mentioned. Hachaliah Brown, the first of many of that name in after generations, and who came from Rye in England, is, with his brother Thomas, probably responsible for the name of our town.

Deliverance Brown was the son of Hachaliah, and held the offices of constable, justice and supervisor.

Thomas Merritt lived at about the site of the residence of the late Mr. James M. Ives. He was a townsman, a

deputy and one of the first patentees, and was sent with Deliverance Brown in 1697 to petition the General Court of Connecticut to take Rye back into that colony.

Isaac Denham, the son of the Rev. Thomas Denham, the first Presbyterian or Congregational minister actually settled at Rye, was one of the wealthiest and most influential citizens, and gave land to our church in 1723. He lived on the land now occupied by the Methodist Church and parsonage.

Thus the freeholders of Rye elected their foremost men to the Vestry, but not one of them was a Church of England man; all were Dissenters.

The town records show no acts done by this first vestry, and the historians say that it was elected merely to comply with the law and to relieve the justices from its penalty. The next recorded election was "at a lawful towne meeting" on January 12, 1703, when "the precinct of Rye chose Colonel Caleb Heathcote and Justice Theall church wardens, and Justice Purdy, Justice Mott, Capt. Horton, Deliverance Brown, Hachaliah Brown, George Lane, Sen., Thomas Purdy, Thomas Disbrow, Isaac Denham and Samuel Lane vestrimen for the year ensuing." During this interval, Rye had revolted to Connecticut and returned to its allegiance to New York, as before mentioned. Colonel Heathcote, whose name and fame are so well known, the first lord of the Manor of Scarsdale, was the chief patron, organizer and upholder of the Church of England in New York. He came from England in 1692, because of disappointment in love, and became and continued until his death a leading man in the colony. He was colonel of the militia, one of the Governor's council, Judge of Westchester County, Judge of the Court of Admiralty, first Mayor of the Borough of Westchester, Mayor of New York City,

and held other important offices. He was also one of the founders and incorporators, in 1697, of Trinity Church, New York, and one of its vestrymen from 1697 to 1714. He served, too, as warden of Westchester Parish from 1695 to 1701.

In June, 1701, the "Society for the Propagation of the Gospel in Foreign Parts" was incorporated, and by it the early rectors of our parish and the neighboring parishes were sent as missionaries. From their letters to the Society and those of Col. Heathcote, who was elected a member in 1704, we get much information about the early history of our parish.

In 1702 the Rev. John Bartow was licensed by Bishop Compton, of London, to officiate as a missionary at Rye, but the people of Westchester, with the aid of Colonel Heathcote, succeeded in securing him as their rector.

In May, 1704, the Rev. Thomas Pritchard, described by Colonel Heathcote as "a promising young gent," was inducted as the first rector at Rye by Governor Cornbury, who asserted under the act of 1693 and exercised, the right to induct rectors. The Governor's mandate was directed to all rectors and others in the province, "and also to Caleb Heathcote, Esq., and Joseph Theall, Church Wardens of the Parish Church of Rye, in the County of Westchester," and enjoined and commanded them to "induct and present the Rev. Thomas Pritchard as rector to ye Rectory or Parish Church of Rye," and that they "put him in possession of the Rectory or Parish Church, of Rye, aforesaid, and of all the glebes, rights and appurtenances thereunto belonging." There was then no church in Rye, and services were thereafter held, as previously by the Presbyterians, in the Town House. The first rector found the natives averse to the Church and its liturgy, and he seems to have soon tired of

his charge, for Colonel Heathcote wrote in February, 1705, that Mr. Pritchard lived "at a public house in a French town called New Rochelle, about six miles from his church," neglected his duties and had incurred the enmity of his parishioners. In June, 1704, he married Anna, daughter of Nicholas William Stuyvesant, and died in 1705.

His successor, the Rev. George Muirson, was practically our first rector. Governor Cornbury's mandate for his induction to the rectory and parish church of Rye, Mamaronck and Bedford, was dated July 31, 1705. He, too, found no church, and, indeed, no parishioners, at first. There were no Church of England people here. The inhabitants, to use his words, "were some Quakers, some Anabaptists, but chiefly Presbyterians and Independents; they were violently set against our Church." He was, however, endowed with amiability and tact, and soon succeeded in building up a congregation, many of whom became members and communicants of the Church. He is said to have done more good in the town, in the first six weeks after his arrival, than all the ministers had previously done since the settlement of the town. He wrote November 21, 1705, that he had "had happy success" in his ministry, had a large congregation, had baptized eighty persons, and had persuaded the parish to build a stone church. Accordingly, we find that at a town meeting held September 26, 1705, the town "agreed by voat to bould a Church for the worship of God," and "to sett this above said Church at the east end of the lot which was formerly Mr. Coller's in the street." This is the site of all subsequently erected churches, including the present edifice. "Mr. Coller" was Benjamin Collier, who, in his time, served as High Sheriff and as County Clerk of Westchester County. Governor Cornbury, by license dated January 22, 1706, "Licensed and impowered

the Rector and Inhabitants of the Town of Rye, in the County of Westchester, in the said Province of New York, to erect and build a Church in the said Town for the publick worship of God." On February 18, 1706, the town agreed that "all male persons from sixteen years and upwards be assessed at twelve pound per head in all charges for the building of a church." The erection of the church was begun about April following. The stone work was finished and covered the same year, but by reason of the poverty of the people, the inside of the building was not completed sufficiently for use until the end of 1607. Even then there was no floor laid, and the ground was used for a floor until 1712. The pews were not put in until about 1724.

The first church was of rough stone, about 50 feet long, 36 feet wide and 20 feet high. Mr. Muirson described it as "a stately fabric" and says that "it was built by the inhabitants of the Town of Rye without the help of the rest of the Parish." Col. Heathcote was very instrumental in the building of this church, contributing the nails and all the iron work. Mr. Muirson continued faithful and devoted to his charge, preaching and working hard and successfully in the various towns of the Parish. In May, 1706, he had baptized about two hundred, mostly adults, and had over forty communicants. His work was certainly disinterested, for, on account of the poverty of the people and his desire to raise the necessary fund to build the church, he disregarded himself and did not press for his salary, so that in the first two years of his rectorship he received something less than £20 for his services. Death ended the labors of this devoted man on October 12, 1708, and he was buried under the parish church. In 1706, during his rectorship, Queen Anne, through the Society, for the Propagation



of the Gospel in Foreign Parts presented to the church at Rye, as well as the neighboring churches, books, pulpit and communion cloths and silver chalices and patens. The chalice and paten thus presented to this church are still in use and inscribed "Annæ Reginae."

Mr. Muirson was succeeded in October, 1709, by the Rev. Mr. Reynolds, who was recalled for some unknown reason after serving for a few weeks only.

In April, 1710, the vestry called the Rev. Christopher Bridge, a graduate of St. John's College, Cambridge. The mandate for his induction to the rectory and parish church of the Parish of Rye in the Province of New York, is dated October 17, 1710. In the year 1711, the records of the Vestry and Parish begin, the first entry being the election of wardens and vestrymen on January 7, 1711, when, besides the ten vestrymen, three wardens seem to have been elected. From this time on, the records of the Vestry have been continuously kept, save for two interruptions, one of about nine years, at the time of the Revolutionary War, and another for the years 1828 to 1832 inclusive.

When Mr. Bridge took charge, he found a parsonage with three acres of land, "the house so much decayed that it was scarce habitable," and it appears that he did not try to occupy it. He found "nothing done to the inside of the church, not so much as a floor laid," and writes, "When I had for a year or two preached upon the ground, I got subscriptions for about £50 among the inhabitants towards finishing the inside." It was not, in fact, finished until 1727. In November, 1710, he reports that there are seven hundred and seventy-two inhabitants, four hundred and forty-one of whom are baptized, and forty-three communicants, some of whom are Presbyterians and Independents, but "willing to partake of the Sacrament in what way they



can, rather than not at all." It had not been the custom for the Rector to meet with the Vestry, and on July 9, 1712, "Mr. Bridge communicated to the Vestry the following orders" from the Governor: "You are to give order forthwith (if the same be not already done), that every Orthodox Minister within your government be one of the Vestry in his respective Parish, and that no Vestry be held without him, except in case of sickness or that, after notice of vestry summoned, he omitt to come." This has ever since been the rule and is now the law. Mr. Bridge was successful in his work in the Parish and was much respected by his own people and those of other denominations. He died May 22, 1719, and was also buried under the parish church, which distinction he and Mr. Muirson alone enjoyed.

By act of the Legislature passed July 27, 1721, the vestrymen were required to be sworn.

After the death of Mr. Bridge, the rectorship was vacant for over three years, during which time the Dissenters unsuccessfully tried to get possession of the church. The clergy of the neighboring parishes officiated in turn at Rye.

The Rev. Robert Jenney, chaplain at the Fort in New York, was called by the Vestry, and was inducted June 7, 1722. He had official surveys of the church lands made and recorded, and by mandamus of the Supreme Court compelled the Justices and Vestry to raise £60 to repair the parsonage house. He found many of the people "disaffected" and a dissenting preacher in the Town, who, however, soon removed. In his time, the usual fee for a marriage was 6 shillings, New York currency, which, however, he says, he received very seldom. It was his custom to preach on Sundays at Bedford, North Castle and Mamaroneck, each eight times per annum; at White Plains four

times, and the remaining Sundays at Rye. In 1723, Isaac Denham conveyed to Mr. Jenney and his successors in office as rectors, a piece of land on the Brook, adjoining the parsonage land, and which was subsequently sold by the church. Mr. Jenney's ministry seems to have been rather unsuccessful, and in May, 1726, he resigned.

The next rector was the Rev. James Wetmore, born in Middletown, Connecticut, graduated at Yale College in 1714, and at first ordained a Congregational minister. In 1721, however, he became an Episcopalian, and was ordained in England in 1723 by the Bishop of London. He was called by the Vestry by a formal instrument under the hands and seals of the Wardens and six Vestrymen, dated June 7, 1726. The Society for the Propagation of the Gospel having previously appointed the Rev. Thomas Colgan as missionary to Rye, upon request of the Vestry, it withdrew this appointment and confirmed the call of Mr. Wetmore. He was inducted in June, 1726, and served long and faithfully until his death from smallpox on May 15, 1760, a period of nearly thirty-four years, and the longest term of any of our rectors. Under his sturdy and diligent ministration in all parts of the Parish, it thrived and grew. On June 6, 1732, he wrote that they were contriving to build a steeple and that he had "bought a bell to make a present of, weighing 93 pounds, that for the bigness, sounds well." This was the first bell of the parish church. On January 16, 1732, the Vestry resolved to raise £1 for a bell ringer and sweeping the church. In 1745 the Parish had grown so much that Mr. Wetmore procured the services of an assistant, the Rev. Mr. Lamson, who officiated at Bedford and North Castle, and also at Ridgefield until 1748. In 1759, St. George Talbot, Esq., of New York, put into Mr. Wetmore's hands £600, reserving the interest to himself for life, and by will

gave £400 to be added to it on his death "to purchase a convenient glebe for the use of the Society's Missionary at, Rye, forever." Mr. Wetmore, apparently, with this money purchased for the Church and "sequestered" to it, as he says in his will, some of his own land, about 18 acres on the west side of the Blind Brook, in which was the old cemetery where he and others were buried, and from which the remains were recently removed to Greenwood Union Cemetery. This land was afterwards sold by the Church.

The Rev. Ebenezer Punderson, born in New Haven, and a graduate of Yale College, succeeded. He was inducted to the possession of the "Rectory of the Parish Church, of Rye, commonly called Grace Church, and of the Parish of Rye," on November 21, 1763. Although the name of "Grace Church" had been applied to the church for many years without any legal authority, this, apparently, is the first time it was used officially. It first appears in the town records in 1736 when Grace Church Street is mentioned in a deed. The induction of Mr. Punderson was very elaborate in form. The Vestry called him; then they "presented" him to the Governor, who first "admitted" him, then "instituted" him to the Parish, and then issued a mandate for his induction. The Rev. John Milner, rector of Westchester, then inducted him and made a certificate to that effect, and finally, Mr. Punderson, before Hachaliah Brown and Timothy Wetmore, declared his assent to the Book of Common Prayer and the rights and ceremonies of the Church. Messrs. Brown and Wetmore certified to this declaration, and also that he, on December 4, 1763, "after divine service was begun and before it was ended, read distinctly the thirty-nine Articles of Religion and declared his unfeigned assent and consent to them, and also made the above declaration."

The originals of these documents were formerly in the possession of the late Dr. John C. Jay. Mr. Punderson died September 22, 1764, of typhus fever, then epidemic, and was buried in the old church cemetery, west of Blind Brook.

There was now, evidently, dissatisfaction with the situation of the Parish, and on November 16, 1764, Peter Jay and fifteen others, inhabitants of the Parish of Rye, one of whom, John Thomas, was then a warden and two of whom, John Guion and Elisha Budd, were then vestrymen, presented their petition to the Governor, setting forth that the inhabitants of the said Parish of Rye in communion of the Church of England, have, by voluntary contributions, erected a decent and convenient church in the town of Rye, but that, for the want of some persons legally authorized to superintend the same and manage the affairs and interests thereof, the said church is greatly decayed and the petitioners discouraged from contributing to the repair thereof, lest the money given for the purpose may be miss-applied, and that, on that account also, charitable and well-disposed people are discouraged in their design of establishing proper funds for the future support of the church and minister, and praying for incorporation. This petition was granted and a royal charter issued, dated December 19, 1764, incorporating the Parish by the name of "The Rector and Inhabitants of the Parish of Rye in Communion of the Church of England as by law established," providing for two church wardens and eight vestrymen, to be elected on Tuesday in Easter week in each year, and appointing Peter Jay and Elisha Budd to be the first wardens, and John Thomas and others the first vestrymen, and providing in detail for the government and management of the corporation and Parish. This charter was, however, not accepted

or used by the Parish, as they continued to act under the old law until the Revolution, when the parish organization was broken up. It is noticeable that at the next annual election of wardens and vestrymen, held in January, 1765, three of the persons named as vestrymen in the charter of 1764 were elected.

The Rev. Ephraim Avery was the next rector, licensed on June 2, 1765, and inducted by mandate dated September 9, 1765. He, too, was a graduate of Yale College, of the class of 1761, and a native of Pomfret, Conn. The Parish now had the six districts, of Rye, White Plains, Manor of Scarsdale, Mamaroneck, Bedford and North Castle, but there were only about forty communicants. Mr. Avery was apparently well liked, and continued his ministry until after the Revolutionary War began. He sympathized with England, and on November 5, 1776, was found dead. He is supposed to have been murdered, and was buried in the same old church burying ground. Rye and its neighborhood suffered severely in the war. This territory, called the "neutral ground," was subjected to depredations by both armies, and most of the houses were plundered, the cattle seized and the farms laid desolate. The churches, too, were burned and the congregations broken up, and we find that the book of minutes of the Vestry contains no entries after the record of a meeting held on April 5, 1776, until 1785. The town records have no entries therein between April 7, 1772, and April 1, 1783. Our church is supposed to have been burned in 1779. In 1784, services were held at Rye by Mr. Andrew Fowler.

The Constitution of the State of New York adopted on April 20, 1777, while providing that all statutes of the Colony in force on April 19, 1775, should continue the law of the State subject to alteration, abrogated such of



said statutes as might be "construed to establish or maintain any particular denomination of Christians or their ministers," and ordained that nothing in it contained should be construed to annul any charters made by the Crown prior to October 14, 1775, and that none of the said charters should be adjudged to be void by reason of non-user or misuser since April 19, 1775. This constitution, therefore, did not annul the charter of 1764 granted to the Church. Notwithstanding the provisions of the Constitution, the Legislature, by act passed April 20, 1784, repealed the act of 1693 and its amendments and supplements, reciting and declaring that by these "acts the inhabitants in the City and County of New York, County of Richmond, Westchester and Queens County, without distinction, have for many years been compelled to pay taxes for the support of the Episcopal Clergy in the said counties, contrary to every principle of justice and sound policy"; that "by colour of such laws, it has been pretended, that the Episcopal Churches were established in the said counties, and claims in consequence thereof have been set up, and prosecutions commenced injurious to the rights and privileges of other denominations, to the great vexation and disquiet of the good people of this State"; that "although the spirit of the said laws are repugnant to the constitution of this State as tending to establish and maintain a particular denomination of Christians and ministers thereof, it appears nevertheless, incumbent on the legislature of this State, in order to remove every ground of uneasiness that may arise from such pretended claims in the future, that the said laws should be repealed."

On April 6, 1784, the Legislature passed an act providing that the members of religious societies not already established, might elect trustees to take care of their prop-



erty and become incorporated and file certificates of incorporation.

Probably this act suggested to the people of our Church at Rye to meet on April 27, 1785, for the parish records show that on that day "the congregation of the Episcopale Church of Rye was called to meet at the house of Mrs. Tamer Haviland, in Rye, and being met together, proceeded to the choice of trustees to take charge of the temporalities of the Church under the Presidency of Mr. Joshua Purdy and Mr. Isaiah Maynard, and then proceeded and unanimously made choice of John Thomas, Esqr., William Miller, Esqr., Conl. Gilbert Budd, Mr. Joshua Purdy, Mr. John Falconeer and Mr. Isaac Brown as fit persons for the above purpose. Then divided the said trustees into three classes by lot," two in each class. William Miller, Esq., was chosen clerk. There was no expressed intention to incorporate under the Act of 1784, and no certificate of such incorporation was made or filed. The Church was managed by trustees thus chosen until 1788. As there was no rector, the Trustees leased the glebe land and the parsonage, the lessee allowing "part of the house to be used as church and schoolhouse." Thus keeping up an organization, the Episcopalians of Rye retained the name of "Grace Church," and Mr. Andrew Fowler continued to read prayers and sermons in the parsonage and at White Plains on alternate Sundays. Having received a letter from the Rev. Samuel Provoost, rector of Trinity Church, dated April 17, 1786, enclosing the journal of the convention of the Protestant Episcopal Church, held in Philadelphia, in September, 1785, at a meeting of the congregation, held May 5, 1786, "it was unanimously agreed to send delegates" to the convention to meet in St. Paul's Church, in New York, on the third Tuesday of May, 1786, and William

Miller and Alexander Hunt, Esquires, were elected such delegates.

By letter dated September 5, 1787, signed by four trustees and twenty "members of Grace Church in the parish of Rye, and County of Westchester," the Rev. Richard C. Moore, son of Thomas Moore and grandson of Colonel John Moore, of New York City, was invited to accept the rectorship at a salary of £120 per year. Among the signers of this were Peter Jay, son of Peter Jay, the elder; John Thomas, Sheriff of the county; James Wetmore, son of the former rector, and Major-General Thomas Thomas. Mr. Moore accepted this call and was rector until October 1, 1788, when he resigned. He afterwards became Bishop of Virginia, and died November 11, 1841, in his eightieth year. The charter granted to the church in 1764, although not previously accepted or acted upon, as before mentioned, seems now to have been called into use. The records state that "at a meeting of the members of Grace Church, in the parish of Rye, on Tuesday of Easter week, being the twenty-fifth day of March, 1788, and the day appointed by charter for the election of two wardens and eight vestrymen," Peter Jay and Isaac Purdy were elected wardens, with eight vestrymen. The church continued to act under this charter until its reincorporation in 1796, as mentioned later, and might have continued to act thereunder until the present time, as Trinity Church, New York, has continued under its old colonial charter. It certainly could have done so with a little legislative amendment, which might easily have been procured, if necessary. It had evidently been previously decided to build a new church, and at the meeting of the members, held March 25, 1788, "upon motion being made for the situation of the Church, now in agitation, it was unanimously determined to place it upon the hill, at or near

the place where the old ruins stand." This edifice was subsequently built of wood, under contract by James Ford, of New York, at a cost of £120, the materials being furnished by the Church. To save expense, there was to be no steeple, and "it was determined to omit the gallery on the east, by which means the Church will be rendered lighter and the altar more solemn and grand." In June, 1788, arrangements were made for the laying of the corner-stone and to have the Rector "compose a discourse suitable to the solemn occasion." This church was probably sufficiently completed to hold services in December, 1788, or soon after, and it is still standing on the other side of the Milton Road, where it was moved when the next church was built, and is now used as a dwelling house. The minutes of the Vestry contain many details with respect to the building of this church and also a ground plan showing the pews, forty-three in number, a list of subscribers and amounts subscribed for the building and the names of the pew-holders with the respective numbers of their pews. There were two square front pews, one of which was given to Peter Jay, and, by unanimous vote of the vestry, "in consideration of the forwardness of the late Mr. Josiah Brown in promoting the building of the church and of his wife being left a widow," the other was allowed to her "by paying only the stated price." The other subscribers had priority in the choice of the other pews according to the respective amounts of their subscriptions.

By act of the Legislature, passed March 7, 1788, entitled "An act for dividing the counties of this State into towns," White Plains and Harrison were taken from Rye and made separate towns. The White Plains people, however, continued with our Church until several years later.

The parish church of Bedford and North Castle was incorporated, April 19, 1789.

There was no rector after Mr. Moore's departure, until December 15, 1790, when the Rev. David Foote accepted the position at £100 per year and the profits of the glebe. Of course, money for the support of the Church was no longer raised by taxation, as before the war, and on December 15, 1790, the Vestry "resolved hereafter that collections be made in the church at Rye and the White Plains." This is the first mention of taking a collection in the church which occurs in the parish records, and on May 4, 1791, is the first reference to a treasurer of the Church, when Jesse Hunt, Esq., was appointed to that office, now always so necessary in a church, and, sometimes, so far from being a sinecure.

On March 13th of the same year the records first refer to music, when "Messrs. Elijah Purdy and Thomas Brown were appointed to settle with Peter Padock for tuning the psalm in Church."

In 1792 the Vestry decided to paint the new church as follows; the roof Spanish brown, the sides a light stone color, the window frames white, and the doors a mahogany color.

Mr. Foote remained until he died, August 1, 1793, and was buried in the old church burying ground.

After him came the Rev. John Jackson Sands, called on December 5, 1793. During his term, two important events took place. On January 26, 1794, without any reason now known, the Vestry "Resolved that the Church should be called *Christ's Church*, Peter Jay to get the seal for the Vestry and to get such a one as he thinks fit." Early in 1794, the parsonage house, then on the west side of the Brook, was burned, and in May, 1794, the Church purchased

for £400, from Isaac Doughty, his house and land, which is now known as the "Old Parsonage" property.

The house, which has been added to from time to time, was used as a rectory until 1864; since then it has been rented, and this land is now a valuable part of the church property.

On September 11, 1794, "Mr. Peter Jay made the Church a present of a Seal," a representation of which is upon the invitations for to-day. This seal was adopted as the corporate seal on the subsequent reincorporation of the Church, and is still its seal.

The administration of Mr. Sands not being entirely satisfactory, he resigned on May 4, 1796. On March 17, 1795, the Legislature passed "An Act for the relief of the Protestant Episcopal Church in the State of New York," which recited that the standing committee of the convention had represented that the act of 1784, before mentioned, for the general incorporation of religious societies, "directs a mode of incorporation which exposes it to a variety of difficulties, leaving the congregations not incorporated by Charter, to the alternative of foregoing the benefit of incorporation or submitting to an entire alteration and subversion of the usual and peculiar government of the respective congregations of said Church," and providing for the incorporation of Episcopal churches. Although our Church was then existing under its charter of 1764, and might have continued under it, as heretofore stated, for some reason not disclosed by the records, it was reincorporated under this act, at a meeting duly held for the purpose, on June 7, 1796, when the necessary formalities of the incorporation were complied with, Peter Jay and Isaac Purdy being elected wardens, and Joshua Purdy and John Haight, Thomas Brown, John Guion, Thomas Thomas, Gilbert Hatfield,



Jonathan Purdy and Nathaniel Purdy, vestrymen. Monday in Easter week was fixed for the annual election of the Vestry, and "the name and style by which the said church shall be known" was declared to be "*Christ's Church at the Town of Rye, in the County of Westchester and State of New York.*" This church still exists under this incorporation. The more usual name of "Christ Church" is frequently used, notable instances being the Bishop's certificate of the consecration of the present church and the brass tablet placed in 1874 in the vestibule. It will be noticed that the Vestry last mentioned includes four Purdys. This, however, was not an unusual occurrence, for it happened in the case of at least ten of the old vestries, and in at least two others there were five gentlemen of this name, or one-half of the Vestry. In some years there were two persons named Jonathan Purdy in the same Vestry.

On or about October 26, 1796, the Rev. George Ogilvie became rector, but he died in a few months, on April 3, 1797, and was buried in the old cemetery across the Brook. In this year, 1797, the Vestry adopted an elaborate set of rules for its meetings, one of them imposing fines of 8 shillings for unexcused absence and 4 shillings for being an hour late.

The Rev. Samuel Haskell, who graduated at Yale College in 1790, appeared before the Vestry on August 7, 1797, and accepted their invitation to become rector and to receive the amounts subscribed for his salary for three years, with the parsonage and glebe land. At a vestry meeting on April 18, 1801, it being represented that Mr. Haskell had \$750 in hand contributed by Trinity Church, it was resolved that \$20 be paid to Mr. Haskell "for his services in getting the aforesaid sum." Mr. Haskell resigned in April, 1801, and was followed by the Rev. Mr. Evan Rogers, born of Quaker parents and originally ordained a Methodist



clergyman, who accepted the Vestry's call on January 16, 1802. He was to have, according to the records, \$275 per year, with the parsonage land for three years, "for his religious performances as rector," and was not to be bound to attend at White Plains, as none of the subscription for his salary had been raised from that quarter. He was a man of deep piety, and seems to have been very highly esteemed. Among the old papers of the Church is the following verse by him :

" Read Scripture once and you can read no more,  
For all books else appear so mean, so poor,  
Verse will seem proes; but still persist to read  
And Scripture will be all the books you need,

E. ROGERS,  
Feb. 6, 1806."

Mr. Rogers seems to have been also a very energetic and useful man. He acted as Clerk of the Vestry, and, in 1804, by their direction, wrote out in a fair, neat hand the minutes of the Vestry for several previous years. Apparently, he acted also as sexton for a time, for, in May, 1806, the Vestry allowed him "\$10 for this year for his care in opening, cleansing and dressing the Church." At the annual election in 1807, two persons "were chosen clerks of the Church the ensuing year, for the purpose of leading in singing in Church."

In Mr. Rogers's time there was friction between Rye and White Plains with respect to the services of the Rector at White Plains and the amount to be raised by that part of the Parish. This was compromised on April 11, 1805, by an arrangement that the White Plains people should have the "services of the clergyman in proportion to the amounts they shall raise by subscription for that purpose." At the next annual election, however, a resident of White Plains was defeated for warden, and he and four others

from that town declined to serve as vestrymen. It was afterwards, in 1808, arranged that the Rector should preach in White Plains one-third of the time.

Mr. Rogers died here on January 25, 1809, "extremely lamented," according to his tombstone in the cemetery near Milton.

In 1809 Mr. Haskell was called again by the Vestry, and about September of that year, was formally installed rector. He met with success in his ministry, which lasted until his resignation, in May, 1823. Under him the Parish, then commonly called the Parish of Rye and White Plains, flourished and increased. In 1809 the pews in the church were altered and rearranged and an annual ground rent imposed upon them. In 1810 the Vestry discussed the proposals of Peter J. Munroe and John P. Delancey to erect an Episcopal church at Mamaroneck, and in 1811 the Vestry considered the subject of building a chapel at Rye Neck; but these matters were, in each case, postponed without any action of the Vestry. On April 12, 1814, however, the present church at Mamaroneck was incorporated, and on June 8, 1815, the Vestry resolved that it was expedient to dissolve the connection with White Plains, and thus our old parish was cut down to the limits of the town of Rye. A chorister seems to have been first employed in 1818.

The Rev. William Thompson, an Irishman, was called on October 1, 1823, and devotedly served a loving congregation until his death, August 26, 1830. There is a marble tablet to his memory in the vestibule of the present church. In 1824, during his term, services were held every third Sunday at the school-house, in Saw Pits, now Port Chester. The minutes of the Vestry for the period between October 1, 1828, and April 23, 1832, are missing.

The Rev. John M. Forbes was rector in 1830, and was

followed, in or prior to April, 1832, by the Rev. William M. Carmichael, who served until his resignation on July 23, 1834. Mr. Carmichael graduated at Hamilton College in 1826, originally became a Presbyterian minister, but afterwards entered our Church, Rye being his first parish charge. He had several other parishes; was the author of a number of religious books and pamphlets, and died June 7, 1881, being then a Doctor of Divinity and the oldest presbyter of the Diocese of Long Island. In 1832 Mr. James D. Halsted, for many years a vestryman, served as secretary, treasurer and chorister.

The Rev. Peter S. Chauncey began his rectorship in September, 1834, with the understanding that the parish duties required of him should be a sermon on every Sunday morning, on funeral occasions and on fasts and festivals, the remaining portion of his time to be employed as he thought proper. For the first two years he preached also at Mamaroneck and afterwards at Saw Pits.

We first learn of an organ in the church, when the Vestry, on December 3, 1838, voted to raise \$50 for an organist, and in 1839 James Barker gave to the Church, for a burying ground, three acres of land in the front part of what is now Greenwood Union Cemetery. A new bell for the church was purchased in 1842. At a meeting held on May 23, 1843, a committee of five was appointed to build a chapel at Port Chester and present it to the Vestry, to be attached to the Church as a chapel. This chapel was accordingly, built upon land given by William Adee, and at a vestry meeting on July 12, 1844, "Mr. William L. Bush, on behalf of the building committee of St. Peter's Chapel, Port Chester, presented to the Vestry a deed for said chapel and the ground on which it stands, the deed being a joint one from William Adee, Esq., who generously gave the

ground," and the building committee. The Vestry then accepted the chapel to be attached to the Church. In 1846 the Church, in order to pay some indebtedness, sold its glebe land, comprising about 18 acres, on the west side of the Brook, for \$90 per acre, reserving the old cemetery therein and a right of way thereto, and in 1847 the land east of the Brook, on which the first parsonage stood, was also sold. Of the Rev. Mr. Chauncey, it is said in Dr. Baird's "History of Rye": "His graceful manners and dignified bearing, his accessibility, his vivacity, ever tempered with the gravity which became his sacred office, won upon the old and upon the young, whilst his impassioned oratory engaged all hearts, more especially those of the young." On January 13, 1848, the Vestry adopted resolutions of eulogy expressing "the regret, not only of his own congregation, but of this whole community" and accepted the resignation of Mr. Chauncey, to take effect on February 1, 1848. On leaving, he presented to the Church a silver communion cup, as an expression of his sincere affection and a memorial of his long ministry. A fine oil portrait of Mr. Chauncey, recently presented to the church, now hangs in our vestry room.

The Rev. Edward C. Bull next followed as Rector from May 13, 1849, to May 1, 1859, resigning on account of ill health. In his time, the old wooden church built in 1788 was replaced by a stone building consecrated March 15, 1855, by Bishop Wainwright. In 1852, St. Peter's Chapel at Port Chester was incorporated as St. Peter's Church, and the land upon which it stood was released to it by our Church. The widow of Mr. Bull has recently had painted for and presented to the Church an oil portrait of her husband, which has been also hung in the vestry room.

The Rev. John C. White was next called on May 5, 1859, and served until his resignation on April 1, 1864.

This completes the list of our rectors who have passed away—twenty in all, ten of whom finished their earthly labors and were buried here. The longest terms of service were those of Mr. Wetmore, nearly thirty-four years; Mr. Haskell, nearly eighteen years, and Mr. Chauncey, nearly fourteen years.

The other rectors, all of whom are now living, are the Rev. Reese F. Alsop, from November, 1864, to April, 1873; the Rev. Chauncey B. Brewster, who came to this, his first parish, in June, 1873, and resigned on February 12, 1882; the Rev. Walter Mitchell, here from April, 1882, to April, 1886, and our present rector, who began his able, energetic and successful work in January, 1887. Of these men, all of great ability and all of the highest rank in their calling, this Parish feels justly proud. It is an honor to have had them with us. Mr. Brewster and Dr. Alsop, each of whom left Rye in obedience to a call to a larger field of usefulness, by a happy coincidence are now presiding over large and influential adjoining parishes in Brooklyn, both doing noble work for the Church. Mr. Mitchell, for many years well known as a profound scholar and an accomplished writer in prose and verse, resigned to devote himself to literary work. Of our present Rector, his works speak for him. The flourishing condition of this Parish is his best eulogium.

On December 21, 1866, the stone church was burned; and the present edifice, erected on its site, was consecrated on June 19, 1869, by Bishop Horatio Potter. The present Sunday school or parish building was built by generous subscriptions of members of the parish in 1893, and replaces the less commodious one built about thirty years ago.



Through the generosity of a member of the Parish, the vestry room was enlarged in 1893, and to another are we indebted for the new clock and chimes recently placed in the tower. The Church has had many generous gifts, from time to time in its history, all of which have been most appropriate and useful and most heartily appreciated by the congregation. Besides the marble tablet to the Rev. Mr. Thompson, among other memorials in the church are marble tablets to the Rev. Mr. Chauncey, and to Mr. David Brown, for many years associated with the Church as vestryman and warden; a metal tablet to Dr. John Clarkson Jay, for twenty-eight years a warden and one of the benefactors of the Church: windows in loving memory of Miss Sarah Adams Bulkley and Mrs. Chauncey B. Brewster; a font presented by the late Mrs. Hayward in memory of her daughter, and the tile flooring of the chancel given by Mr. John H. Hayward and his sister, Mrs. Augustus M. Halsted, in memory of their mother. Our organ was a recent gift from the late Mrs. George W. Quintard. We have also communion silver presented by Mrs. Mary Jay in 1818, and two quaint copper alms basins, given by James Meadows in 1769, which were used this morning. As stated before, the present church stands on the site of the first church built in 1706, but the original grounds have been enlarged by additions made from time to time. The new rectory was completed in 1878 through generous contributions of money and land. Among our many causes for rejoicing to-day, is the fact that the Parish is out of debt, and, besides the church grounds and rectory and old parsonage properties, it also owns Grace Chapel (so named in 1877) with its site at Milton, the building given by the late Richard B. Chapman, and the land by the late Gerrit Hubert Van Wagenen, the last Clerk of the Vestry.



The existence of the Parish has thus been of four kinds. First, under the act of 1693 and supplementary acts, the justices each year issued their warrant for the election by the freeholders, in January, of the wardens and vestrymen; the justices and vestry then met, fixed the amounts necessary to be raised for the minister and for the care of the poor; for the Clerk of the Vestry usually £1 per year; for the beating of the drum also £1 per year; and for the expense of collection; then apportioned the total among the towns of the parish, fixing the amount or quota for each town, and imposed the necessary tax to raise the total, which tax was collected by the constables. The wardens had the custody and disbursement of the funds. If a town did not pay its quota, the wardens sued the constable charged with the duty of collecting it. This form of government continued until the Revolution. The vestry records of the early days are very quaint and interesting, showing in detail in each year the amounts raised and the method of collection and the disposition thereof. There was usually a parish clerk who gave out or "tuned" the Psalms and led the responses at service, and sometimes also acted as drummer. The drum was evidently very effectually beaten, as we find that a new one was purchased nearly every year, that bought in 1728, costing 28 shillings. The Justices and Vestry in the olden time, usually met at some house in Rye. In later years the vestry meetings were held in the different towns of the parish. On one occasion, the Vestry adjourned to 9 A. M. on a certain day, and "ordered dinner on the table" at 1 P. M. There are many curious minutes of charges paid for the poor, such as an allowance of 12 shillings for "doctor's stuff" for a sick person; 2 shillings "for ½ gallon of rum for ye Burin of Patrick Holiday" and "to Doctor John Smith for doctor

ing Francis Parker £5, if cured by the first day of May next, if not then cured, then to have but £3-10."

In 1775, the Justices and Vestry agreed that the poor of the parish "should be sett at vendue to the highest bidder \* \* \* and that the Clerk of the Vestry publish advertisement for the same," which was done, as appears by this entry, "then put the poor to sale which was struck off as followeth, John McClery to John Lawrence for 6-15 " and others to different persons for various prices.

This method of disposing of the poor was really to let the contract for the care of each person so struck off, to the bidder who offered to care for such poor person for the lowest sum. On one occasion, the Vestry "voted a letter to be wrote and sent to Mr. Rettner desiring him to attend at the church and give us a sermon for tryal and to be engaged if approved." He either declined to put himself thus on exhibition or was not approved. At one time, a rector was tried before the Vestry on charges made against him, he, himself, presiding at the trial. Witnesses were called and testified on both sides, those for the prosecution declaring that the accused had been "disguised with liquor" on several occasions, one of them being a wedding; "that his conversation was insipid," and that, after the wedding, "he proposed to run horses \* \* \* gave the word 'go' and started his horse [and] rode hard." The witnesses for the defence stated that they had never seen him in liquor, that his company was agreeable, and one said that he had "pressed" the accused "to drink with him and he had refused." The presiding officer and accused person then stated that there seemed to be some dissatisfaction with him and offered to resign, which offer was accepted, he, doubtless, putting the question himself. At the meetings of the Vestry in the last century it was often called "this

House " and frequently instead of adjourning, they " broke up " their meeting.

The second kind of organization was the temporary one, after the Revolution, with trustees, for the years 1785, 1786 and 1787. The third was when the Vestry organized and acted from 1788 to 1796, under the charter of 1764; and the fourth is the present corporation, organized in June 1796 and now existing, under the act of 1795 and its amendments.

Many good and distinguished men have honored our Church and themselves by service as wardens and vestrymen, and much of interest might be said of them if time permitted. Among them were Roger Park, Peter Jay, John A. Dix and Benjamin Loder, and, of more recent times, John C. Jay, Edward Schell and James M. Ives. Of Mr. Ives, it is especially fitting that we should pay a passing tribute to his memory so dear to us all, as he was one of the committee appointed to take charge of this celebration, in which no one took a deeper and more genuine interest, and to-day, we greatly miss his genial presence and ever-ready and effective advice and aid.

In our rejoicings for the long life and prosperity which have been granted to our old Church, we do not forget our sister, or rather daughter, parishes, and our neighbors of all denominations who have likewise enjoyed and are now happy in their well-merited success, and to each and all of them we extend a joyful and cordial welcome and our congratulations, and, in the future, for them all, as well as ourselves, we pray for the blessing and help of God.

THE CHAIRMAN.—The Rev. Dr. Tatlock, from the Diocese of Connecticut, has consented to say a few words to us.

Address of the Rev. WILLIAM TATLOCK, D. D.

I appreciate very cordially the courtesy of this invitation. I suppose that I am selected to make the first of these informal addresses from the fact that Stamford parish—although I suspect the fact is not known to most of you—is the oldest daughter of Rye parish, and the few words I shall say to you will touch the point simply of the relation of Rye parish to the foundation and the early growth of the Church in Connecticut.

All through Connecticut during the Puritan *régime*, there were men belonging to the Church of England warmly attached to its services and quite restive under the intolerance of the Puritan government. Some of these were in the towns of Stamford and Greenwich. The historiographer of the afternoon has rightly said that the Rev. George Muirson was practically the first rector of this parish. He came in the beginning of August, 1705, ten years after the organization of the parish, and was appointed under the mandate of Lord Cornbury, the royal Governor of New York, to be its rector. But before December, within four months after he came to Rye, he had diffused—it has been said here that one characteristic of the parish of Rye has been its diffusiveness—he had diffused himself, not only through the neighboring towns, which were properly part of his cure, but also through the neighboring towns in Connecticut. And he reports, in one of his letters to the Society for the Propagation of the Gospel in Foreign Parts, that a number of Church folk in Stamford and Greenwich were in the habit of going over and attending his services in Rye, and that he went over into these places and held services there also, and he lamented, in one of his letters, that so few of the Church people there were communicants and that so many of them were unbaptized.

In April, 1706, Lord Cornbury issued his warrant to Mr. Muirson to go into the neighboring colony of Connecticut, particularly to the towns of Stamford, Stratford and Hartford, to administer baptism to such persons as had not been willing to receive it from any but ordained ministers of the Church of England. He did not, however, get as far as Hartford.

Now, in reading the history of the Church, we find that Stratford was the seed-bed of churchmanship in Connecticut, but the earliest church services were held in Stamford. Mr. Muirson set out on this missionary incursion into the domain of Puritanism under the escort of Col. Caleb Heathcote, "fully armed," for the protection of the Church of England parson, and, of course, he could not get to Stratford without passing through Stamford. There is a record somewhere of his holding service and baptizing twenty persons in the towns of Stamford and Greenwich. He went on then to Stratford, and the history of the planting of the church in Stratford, with its sequel in that memorable incident of the dispute in Yale College Library between the Churchmen and the Puritans of the time—I say that incident was an outgrowth of the visit of Muirson to the towns of Stamford and Stratford under Lord Cornbury's warrant.

It was in 1722 that Mr. Pigott, the rector of Stratford at that time—for Stratford was organized into a parish probably before Stamford was, though, as I have said, the earliest services held in Connecticut were held in Stamford—Mr. Pigott, the then Rector of Stratford, was largely instrumental in guiding the thought and reading of Samuel Johnson, of Wetmore—James Wetmore, who afterwards became the Rector of Rye—and other prominent Congregational ministers, into such channels that it resulted in their



coming into the Church of England and taking Holy Orders therein.

So that you see the influence of this parish of Rye has not been confined to its own borders, nor to the towns which were originally included in the parish. It has had its share in moulding what I suppose may be called, properly and fairly, the strongest diocese of the Church in the United States, relatively to population. Its influence, therefore, is fitly acknowledged this afternoon by myself as the representative, not simply of the parish of Stamford, which gratefully acknowledges its indebtedness for its early ministrations to the parish of Rye, but as a representative also of the diocese of Connecticut.

THE CHAIRMAN.—Next probably, in point of time to Stamford is Bedford. We have with us the Rev. Lea Luquer, the present Rector of that parish.

Address of the Rev. LEA LUQUER.

Two days before I received a formal invitation from the Vestry to attend this celebration, I had a note from my friend, the Rector of this church, asking me to be present as the representative of Bedford, a daughter parish. I beg leave to correct my brother and remind him that Bedford is not a daughter parish, but a sister parish. It formed part of the original precinct of Rye, Mamaroneck and Bedford. That act of 1693, under which the Province of New York was divided into church precincts, was a very singular act. It was suggested to the Assembly by Governor Fletcher, an ardent Churchman, an Englishman, who desired very strongly to establish the English Church in the Province of New York. He was appointed Governor a few months after the Leisler disturbance in the city—I will not call it a rebellion, because Leisler thought he had a



right to assume the reins of government—he was unjustly condemned and hung. You can imagine there was a very strong party feeling in New York, the city then embracing the Dutch, the Huguenots, the French, Portuguese and very few English. It was a cosmopolitan city at that time; eighteen languages were spoken in the city, small as it was then, for it embraced not more than five or six thousand people. New York, two hundred years ago, was bounded on the north by the stockade in Wall street, where stood two stone bastions to guard it. New York only extended that far in those days, and Governor Fletcher, with the advice of Heathcote, determined to establish the English Church in this community, where there were so very few members of the Church of England. He met with decided opposition. Col. Morris writes in 1711 to the secretary of the venerable Society for the Propagation of the gospel, “The Act to settle the Church [this Act of 1693] is very loosely worded, which, as things stood then, when it was made, could not be avoided, the Dissenters themselves claiming the benefit of it as well as we, and the act will admit of a construction in their favor as well as ours. They think it was intended for them and them only.” And in this very communication he continues, “I believe the Church at this day would have been in a much better condition had there been no act in her favor, for, in the Jerseys, in Pennsylvania, where there is no act in her favor, there are four times the number of churchmen than there is in the Province of New York, and they are so, most of them, on principle.”

That province of New Jersey was under a Roman Catholic governor.

The Church of England could not grow in this country until it was separated from the State. The growth of our

Church properly dates from the Revolutionary War, when we were freed from the State Government and became members of this Church on principle.

In this Vestry, chosen in 1693, there were two representatives from Bedford, and in Bedford this act met with decided resistance. There was one Zachariah Roberts, a justice of the peace, who swore he would burn every prayer book and drive out of town every one who tried to use it; and you can imagine what opposition the Church had to encounter there. They manifested this opposition because the prayer book was to them the symbol of a hierarchy, under whose tyranny they had suffered in England. I belong to this Church not because it is the English Church, but because it is the American Church—the Catholic Church. We have a service that we love, made up of prayers that have been in use for hundreds of years before the Reformation. We have a historical episcopate that can go far back before the time of the Reformation, and we love this Church. We respect its government, for it is a representative government. The laity have a voice in the election of their ministers and their bishop, and we can see the growing power of this Church since it is no longer connected with the State.

I am here, as the Rector of Bedford Church, to congratulate you upon your prosperity under God's blessing, and, as I heard the grand and inspiring music, I could not help wondering what those Dissenters would have said, two hundred years ago, if they had heard the praises of God sung as we have heard them to-day.

THE CHAIRMAN.—We come now to introduce to you three of the latest rectors of your parish. They do not need introduction. They are too well remembered, too highly honored, too dearly loved, to be forgotten.

It happened when I first came to be Rector of White Plains that the Rev. Mr. Alsop was the Rector of Rye. I shall never forget his kindly greeting or his gracious courtesy, and it gives me great pleasure to introduce to you, not your old leader, but your late Rector, the Rev. Dr. Alsop, Archdeacon of Brooklyn.

Address of the Rev. REESE F. ALSOP, D. D.

I need not tell those of you who knew me when I was Rector of this Church, that it gives me pleasure to be here. It always gives me pleasure to be in Rye, and it always gives me added pleasure to be in this church.

It is sometimes said that we do not recognize our good days when they are passing over us, or when we are passing through them. It was not so with me. I look back now to the eight years I spent in Rye as almost my halcyon days, and I knew then that they were. When I listened to a call to another field in the smoky city of Pittsburg, where I hoped I should be able to do a larger work among the working people, I felt, and I said to some of my friends here, that I realized that I was leaving behind me the more pleasant work to strike into the harder. I know now that I said the truth. This church is to me more than dear. I watched its every stone. I saw every beam put in place. From the time that the foundations were begun, up to the time when the top of the steeple was put in place, I was here almost every day, watching it, interested in it, rejoicing in it, and delighted when it was finished. It was my privilege as the Rector to be here when it was consecrated, and I look at it to-day, made more beautiful by interior decorations, but still practically the same church, and, if I dare make such a remark, I should say that I should be content to have no other monument. Yet it took the place of a very beau-

tiful building, and, perhaps, the most vivid memory of my rectorship is the destruction of that former building. It, too, was a stone church, the third building of the Parish. I never shall forget when I first saw its picture. Two men whose memory is blessed, who are among the benefactors and supporters of this church, John C. Jay and Benjamin Loder, appeared in my little parish in Massachusetts one very rainy day. They listened to my young lucubrations in the morning and in the evening, and, after the evening service, they came into the vestry room. They told me they were a committee from Christ's Church, Rye, appointed with power to call a rector, and they extended to me the call. I remember it was with a peculiar pleasure that Dr. Jay took out of his pocket a little photograph of the church, and said, "There is the church," believing that the sight of that building, such a beautiful and appropriate stone church, would have no little influence in deciding me that I would better come.

When I came, there was some debt remaining on the church, and, I think it was the second year that I was here, a movement was made to remove the debt, and without any very great endeavor, the money was raised and the debt paid. Then, as the church had stood a number of years, it was decided we should beautify it and put it in perfect order. The organ had stood in the west gallery, and an addition to the north of the chancel was built. The organ was moved down, the woodwork all through the church was varnished, and everything was put in perfect order.

It was just before Christmas time, and I remember, as I stood in the aisle, just as the sun was sinking and the light came through the western window, I looked through the church, and said, "What a beautiful, what an almost ideal, little church this is." I made that remark to some one

standing by me. That evening we were gathered, quite a company, dressing the church for Christmas, when, all at once, a gentleman appeared at the door and cried, "The church is on fire!" In three minutes it was demonstrated that it would be impossible to extinguish it, and the word was given, "Save what you can of the furniture!" In a little while we stood outside, and in the clear, cold winter night we saw the church burn. The next morning there were only the ruins. We, fortunately, had our Sunday-school building, to which we adjourned, and there we held our services and in part existed for the next nine or twelve months.

In the meantime, funds were gathered to rebuild, and we succeeded, by God's blessing, in putting the present church here, and I want to congratulate those who were working with me at the time, upon the success of that effort and the success which has followed the church in all its history since.

The CHAIRMAN.—The next Rector in course of time, is the present Rector of Grace Church, Brooklyn. I think the unkindest thought—and I suppose the congregation of Rye really sympathizes in this thought—the unkindest thought we have ever had of him was, perhaps, faulting him for leaving the diocese and the rectorship of Rye. We always esteemed him highly and have missed him since he left. I introduce to you the Rev. Chauncey B. Brewster, of Brooklyn.

Address of the Rev. CHAUNCEY B. BREWSTER.

As I listened to the interesting and able history read by the Clerk of the Vestry, I could not help thinking how much history, after all, there was that could not be told in any words. I could not help thinking that there was not merely



the history of the institution, not merely the history of the fabric of this outward material, but how much history of the personal that could never be put into words.

Standing here to-day, memories throng upon me of certain later chapters in that long story, chapters which I was more familiar with, the dear, the brief, the forever remembered. What memories crowd upon me of those whom we can see no more; the serene saint, the radiant maiden, young men in their strength, men full of years and honors, little children, all one with us in the communion of saints. "Blessed are the dead who die in the Lord, even so saith the spirit, for they rest from their labors"; and their works, what they did, and what God did through them and by them, are this day had in remembrance, the noble works that God did in their days and in the old time before them.

But I turn from such thoughts and to you who still are here. To the Rector, Wardens and Vestrymen of this Parish, mother of saints, mother of parishes, I beg to express my heartiest congratulations upon this anniversary and upon your prosperity, a prosperity which has never been exceeded in all the long history of this Parish.

I well remember, on the occasion of my first visit to Rye, that the then clerk of the vestry seemed to think that the greatest sights he could show me were the places here and there where the old rectors were buried. I got a general impression that old rectors were strewn all about this region. But, my friends, I congratulate you all upon the fact that, certainly to-day, you have a live rector! He calls himself "venerable," and yet, out of all the long list of rectors, I believe he is the youngest of us all! And it seems to me that he is a kind of parable of this Parish. This Parish, too, is venerable and yet with strength still equal to the time, venerable, as on this day, with the



majesty of centuries upon her, and yet her natural force not abated, bringing forth fruit in her age and, in these latter days, even renewing her youth.

In these moments of reminiscence, there comes to me what was said to me by an aged man whom many of you knew and revered, long a warden of this Parish. He was a plain farmer, and he one day said to me, in the unconscious poetry of a homely figure, that to hear the church bell was like the sound of the dinner horn borne to the ears of a hungry man away in the field. May many, many come here in the time to come, as in the days that are past, hungering and thirsting, and here find the bread of life and the water of life. What has not this Parish been to souls in all these years of the past! What, by God's blessing, may this Parish be to souls in the time to come! I pray that this fair house of the Lord standing, as that of old in Jerusalem, on its unmoved hill of rock, with its spire rising in sight of all the country round, bearing aloft the cross to tell of the Saviour's love and point men upward, long may be here a land-mark. May this house of God be to many sons and daughters of men a dear and precious home, a central spot for their affections and their lives! Hither, in the time to come, may many hearts yearn with a tender and holy home-sickness! And hither, as the years shall roll on into other centuries, may the tribes come up, even the tribes of the Lord, to testify and give thanks unto the name of the Lord!

THE CHAIRMAN.—I am sure this day, in its celebration, would be quite incomplete if we did not hear a word in closing from the present Rector of this venerable Parish. Two hundred years ago, and in the after history, we were indebted to the Church of England for many a blessing, for the blessing of the gospel; and in the present Rector, able,

wise and vigorous, we are indebted again to the Church of England, who, among the other things she has given us, is a true missionary spirit in the ministry of the word. We are proud, if I may use that word, in the Diocese of New York, of my good brother, whom this Parish has honored, and who honors this Parish, in this vigorous rectorship. The clergy are at one in wishing him joy to-day, and even larger fruitage than he has had so far in his rectorship, in material advantages, and, better still, in the fruitage of souls for Christ.

We do want to hear a word from Dr. Kirkby before we leave the Parish.

Address of the Ven. ARCHDEACON WILLIAM W.  
KIRKBY, D.D.

MY DEAR BRETHREN,—It need only be a few words that I say to you this afternoon. You can well imagine how filled with joy my heart is, and how, out of that fulness, the tongue would fain speak. But, at this late hour, my words must be few.

The first thought must surely be that of gratitude to God for all his goodness in the past, and to-day. A quarter of a century of life in the wilderness would not seem to be an apt preparation for the charge of such a parish as this. Yet the same gracious help given to me there has been continued here; and ungrateful would it be in me, not to acknowledge His great, loving kindness. One has only to follow the leadings of God's providence to find himself in the right place and happy.

Next, I would respectfully and warmly thank the Bishop for his helpful presence with us this morning, and for the kind words he then said. Thanks are due also to the Archdeacon, the visiting clergy and others who are with us this

afternoon. We will not quarrel with Mr. Luquer as to whether Bedford should be called a "sister" or a "daughter" parish. Rather would I thank him and the other brethren for the words of loving sympathy so kindly spoken.

We have heard a good deal, this afternoon, of the Puritan element in this County and in this Parish. We do well to remember this one fact, that the Church of England was the pioneer in this land. Wherever the Government sent an expedition, there the Church sent her priest. In this way, the Church lead the way in Virginia, in Massachusetts, the Carolinas, and even on the western coast. Then came the great disaster in England, the Church and the Government fell together. The triumph of the Puritans was complete. It was their day of opportunity and they wisely pushed their conquests as far as possible. The poor Church and her missions were in abeyance. But, during this time, there were doubtless many clergymen of the Church in the country and hereabouts. Some of these may have held occasional services in this Parish before 1695, and between that time and the settlement of the first rector here in 1705.

We have heard to-day a good deal said of New York, and have been told that two hundred years ago, it was a very small place. Yet two hundred and twenty years ago, lived there a governor who, in his day, called it an ancient city. Dates and ages are apt to confuse one. Two hundred years is a long time in the life of this country. It is worth thinking about in the age of England. Two hundred years would take us back nearly to the time of the great fire and plague of London; and quite to the time of the building St. Paul's Cathedral and the founding of the Bank of England. We are accustomed to think of these things

being done ages ago, and yet they are but as old as this Parish. When Sir Christopher Wren was building that mother church of England, this Parish was formed. To some of the young men here, I have put this question, suppose one of the elected vestrymen in 1695 had placed one dollar that year in the newly formed Bank of England and left it to grow there at compound interest, how much would the amount be to-day? The answer has not come, and I am not able to tell myself. My thought is that it would be over a million dollars, so great is the power of littles.

I am ready and willing to-day, to give twenty-five to be invested in a similar way until it shall reach a sum sufficiently large to endow the organistship of this church, unless some generous man here now should think the time for this small sum to grow will be too long, and so hasten it by a gift of \$10,000. That would be a grand finish to the interesting services of this memorable day. God grant that it may come to us, and I have faith to believe it will. This done, the Vestry would always be able to maintain a first-class choir. With such an organ, we ought to have an able man to have charge of the music. I have now only to offer my sincere thanks to the Organist, Choir and to all who have in any way contributed their share in making the happiness of the day so great. And, as we began, so let our thought and gratitude go to Him from whom are all blessings. May we all realize our stewardship and be faithful in His service. I thank you all very much for your attendance here to-day.

## Appendix.

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### Rectors of the Parish of Rye.

- THOMAS PRITCHARD, April, 1704, to 1705; died.  
GEORGE MUIRSON, July 31, 1705, to October 12, 1708; died.  
CHRISTOPHER BRIDGE, October 17, 1710, to May 22, 1719; died.  
ROBERT JENNEY, June 7, 1722, to May 19, 1726; resigned.  
JAMES WETMORE, June 7, 1726, to May 15, 1760; died.  
EBENEZER PUNDERSON, November 21, 1763, to September 22, 1764; died.  
EPHRAIM AVERY, September 9, 1765, to November 5, 1776; died.  
RICHARD C. MOORE, September 5, 1787, to October 1, 1788; resigned.  
DAVID FOOTE, December 15, 1790, to August 1, 1793; died.  
JOHN JACKSON SANDS, December 5, 1793, to May 4, 1796; resigned.  
GEORGE OGILVIE, October 26, 1796, to April 3, 1797; died.  
SAMUEL HASKELL, August 7, 1797, to April, 1801; resigned.  
EVAN ROGERS, January 16, 1802, to January 25, 1809; died.  
SAMUEL HASKELL, February 25, 1809, to May, 1823; resigned.  
WILLIAM THOMPSON, October 1, 1823, to August 26, 1830; died.  
JOHN M. FORBES, 1830—1831; resigned.  
WILLIAM M. CARMICHAEL, 1832, to July 23, 1834; resigned.  
PETER S. CHAUNCEY, September 8, 1834, to February 1, 1848; resigned.  
EDWARD C. BULL, May 13, 1849, to May 1, 1859; resigned.  
JOHN CAMPBELL WHITE, May 5, 1859, to April 1, 1864; resigned.  
REESE F. ALSOP, November 27, 1864, to April, 1873; resigned.  
CHAUNCEY B. BREWSTER, June, 1873, to February 12, 1882; resigned.  
WALTER MITCHELL, April, 1882, to April 28, 1886; resigned.  
WILLIAM W. KIRKBY, January 1, 1887; Now Rector.

## Clerks of the Vestry.

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- JOSEPH CLEATOR, 1710-1720.  
JOHN CARHARTT, 1721-1743.  
SAMUEL PURDY, 1744-1753.  
JOB HADDEN, 1753.  
GILBERT BLOOMER, 1754-1761; 1763-1775.  
TIMOTHY WETMORE, 1762; 1776.  
WILLIAM MILLER, 1785-1787.  
RICHARD C. MOORE, 1788.  
JESSE HUNT, 1788, 1789.  
EZRAHIAH WETMORE, 1790; 1794-1796.  
DAVID FOOTE, 1791-1793.  
ISAAC SNIFFEN, 1797-1806.  
EVAN ROGERS, 1807, 1808.  
DAVID ROGERS, Jr., 1809, 1810; 1812-1816.  
WILLIAM T. PROVOOST, 1811; 1817; 1820-1822.  
WILLIAM BUSH, 1818, 1819.  
HENRY L. PENFIELD, 1823-1828.  
JAMES D. HALSTED, 1832, 1833; 1835-1845.  
READ PECK, 1834; 1849-1851.  
JOHN BROOKS, 1846-1848.  
WILLIAM R. TALBOT, 1852-1854.  
GEORGE R. A. RICKETTS, 1855-1857.  
AUGUSTUS WIGGIN, 1858-1864.  
BENJAMIN S. OLMSTEAD, 1864-1868.  
EDWARD D. WEBB, 1869-1872.  
GERRIT H. VAN WAGENEN, 1873-1892.  
THOMAS T. SHERMAN, 1893-1895—Now Clerk.



## Treasurers.

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JESSE HUNT, 1791.

JAMES D. HALSTED, 1832.

JESSE PURDY, 1834.

JOHN H. OSBORN, 1835-1839.

JAMES STEBBINS, 1840-1845.

JOHN C. JAY, 1846, 1847 ; 1852-1866.

READ PECK, 1848-1851.

ROBERT S. HAYWARD, 1867-1874.

THOMAS B. PECK, 1875-1879.

LE GRAND N. DENSLOW, 1883.

CLARENCE SACKETT, 1887-1889.

AUGUSTUS WIGGIN, 1880-1882 ; 1884-1886 ; 1890-1895 ; Now Treasurer.

## Wardens, Vestrymen, Trustees and Clerks.

1695. *Wardens*: George Lane, John Brondige. *Vestrymen*: Jonathan Hart, Joseph Horton, Joseph Purdy, Timothy Knapp, Hachaliah Brown, Thomas Merritt, Deliverance Brown, Isaac Denham.

1696-1702. No Record.

1703. *Wardens*: Colonel Caleb Heathcote, Justice Joseph Theall. *Vestrymen*: Justice Joseph Purdy, Justice Mott, Captain Joseph Horton, Deliverance Brown, Hachaliah Brown, George Lane, Sr., Thomas Purdy, Thomas Disbrow, Isaac Denham, Samuel Lane.

1704-1710. No Record.

1711. *Wardens*: Capt. Joseph Theall, Capt. Jonathan Hart, Cornelius Seely. *Vestrymen*: Andrew Coe, John Merritt, Sr., Daniel Purdy, Cordwainer; Thomas Purdy, Thomas Merritt, Jr., George Lane, Jr., Joseph Lyon, George Kniffen, John Disbrow, Mamaroneck; John Miller, Bedford. *Clerk*: Joseph Cleator.

1712. *Wardens*: Capt. Joseph Budd, Justice Isaac Denham. *Vestrymen*: John Haight, Thomas Merritt, Sr., John Frost, Robert Bloomer, Jonathan Haight, David Ogden, John Brundige, Joseph Cleator, John Disbrow, Mamaroneck; John Miller, Bedford. *Clerk*: Joseph Cleator.

1713. *Wardens*: John Brundige, Jonathan Miller. *Vestrymen*: Andrew Coe, John Sloakham, Sr., Daniel Purdy, Sergt.; George Lane, Jr., Nathan Kniffen, Thomas Purdy, Samuel Hunt, Nicholas Conkling, Nehemiah Palmer, John Westcoate. *Clerk*: Joseph Cleator.

1714. *Wardens*: John Brundige, David Ogden. *Vestrymen*: John Haight, Nathaniel Sherwood, Thomas Merritt, Jr., Isaac Denham, Deliverance Brown, Jr., Ebenezer Theall, John Disbrow, of Rye; Daniel Lane, Stephen Clauson, Silvanus Palmer. *Clerk*: Joseph Cleator.

1715. *Wardens*: David Ogden, Moses Knapp. *Vestrymen*: Justice John Haight, Justice Isaac Denham, Ebenezer Theall, Thomas Merritt, Jr., Samuel Purdy, John Horton, Richard Ogden, Samuel Lane, Silvanus Palmer, Richard Westcoate. *Clerk*: Joseph Cleator.

1716. *Wardens*: Moses Knapp, Jacob Haviland. *Vestrymen*: Caleb Hyatt, Samuel Lane, Daniel Purdy, Sr., Jacob Cornell, Robert Bloomer, Sr., John Disbrow, of Rye; Sergt. Thomas Merritt, Sr., John Frost, Jonathan Miller, John Bloomer. *Clerk*: Joseph Cleator.

1717. *Wardens*: Jacob Haviland, Capt. Henry Disbrow. *Vestrymen*: Humphrey Underhill, Jonathan Haight, Daniel Purdy, Sergt.; Justice Isaac Denham, Nicholas Conkling, William Fowler, George Lane, Samuel Lane, Polycarpus Nellson, Richard Westcoate. *Clerk*: Joseph Cleator.

1718. *Wardens*: Henry Disbrow, George Lane. *Vestrymen*: Jonathan Haight, Caleb Hyatt, Samuel Lane, Timothy Knapp, John Disbrow, Daniel Lane, Joseph Green, Joseph Horton, Eleazer Gedney, John Miller. *Clerk*: Joseph Cleator.

1719. *Wardens*: Ebenezer Theall, George Lane. *Vestrymen*: Justice John Haight, Robert Bloomer, Caleb Hyatt, Moses Knapp, Henry Fowler, Joseph Lyon, John Brundige, David Ogden, John Disbrow, Zachariah Mills. *Clerk*: Joseph Cleator.

1720. *Wardens*: John Haight, Isaac Denham. *Vestrymen*: Jonathan Haight, Samuel Lane, Samuel Purdy, Abraham Miller, Joseph Horton, Henry Fowler, George Lane, Daniel Brundige, Jonathan Kniffen, Jonathan Miller. *Clerk*: Joseph Cleator.

1721. *Wardens*: Samuel Purdy, Jonathan Haight. *Vestrymen*: Ebenezer Theall, Joseph Lyon, Daniel Purdy, Abraham Miller, Ebenezer Kniffen, Richard Ogden, Henry Fowler, William Fowler, Peter Brown, Jonathan Miller. *Clerk*: Joseph Cleator.

1722. *Wardens*: Samuel Purdy, Capt. Henry Fowler. *Vestrymen*: John Haight, John Horton, Robert Bloomer, David Ogden, Ebenezer Kniffen, Ensign Daniel Purdy, Benjamin Brown, Isaac Covert, Jonathan Miller, Polycarpus Nellson. *Clerk*: John Carhartt.

1723. *Wardens*: George Lane, Benjamin Brown. *Vestrymen*: Daniel Purdy, merchant; Samuel Brown, Capt. Ebenezer Theall, George Kniffen, Joseph Lyon, Timothy Knapp, Joseph Kniffen, Joseph Purdy, White Plains; John Bloomer, Joseph Seely. *Clerk*: John Carhartt.

1724. *Wardens*: Capt. Henry Fowler, John Horton. *Vestrymen*: Isaac Covert, John Budd, Lieut. William Fowler, Jonathan Purdy, Robert Bloomer, Sr., Samuel Lane, Sr., Benjamin Griffen, Mamaroneck; Joseph Seely, Bedford; Joseph Carpenter, Northcastle; John Gedney, Scarsdale. *Clerk*: John Carhartt.

1725. *Wardens*: Jonathan Haight, Jacob Haviland. *Vestrymen*: Jeremiah Fowler, Scarsdale; Polycarpus Nellson, Francis Pellam, Joseph Seely, Daniel Brundige, Lieut. William Fowler, John Horton, Richard Ogden, Monmouth Hart, Roger Park. *Clerk*: John Carhartt.

1726. *Wardens*: Samuel Purdy, Benjamin Brown. *Vestrymen*: Capt. Henry Fowler, Ensign Daniel Purdy, William Willett, Joseph Sherwood, John Brundige, Anthony Miller, John Gedney, Richard Woolsey, Silas Carpenter, Jonathan Haight. *Clerk*: John Carhartt.

1727. *Wardens*: Ensign Daniel Purdy, John Budd. *Vestrymen*: Benjamin Brown, Jonathan Brown, John Horton, William Willett, Justice Jonathan Haight, Isaac Covert, Eleazer Gedney, John Bloomer, Thomas Flewelling, Joseph Seely. *Clerk*: John Carhartt.

1728. *Wardens*: Lieut. William Fowler, Abraham Miller. *Vestrymen*:

Andrew Merritt, Benjamin Brown, Ensign Daniel Purdy, Samuel Tredwell, Joseph Barton, Michael Shaw, Daniel Horton, George Denis, Joseph Seely, Samuel Lane, Jr. *Clerk*: John Carhartt.

1729. *Wardens*: Capt. David Ogden, Daniel Purdy. *Vestrymen*: John Horton, Joseph Sherwood, Roger Park, James Gedney, Jonathan Purdy, Michael Shaw, Joseph Seely, Ephraim Golding, Thomas Fowler, Samuel Lane, Jr. *Clerk*: John Carhartt.

1730. *Wardens*: Ensign Daniel Purdy, John Glover. *Vestrymen*: Joseph Seely, Isaac Anderson, Lieut. William Fowler, Joshua Barnes, William White, John Bloomer, John Horton, Samuel Thorn, Thomas Fowler, Joseph Merritt. *Clerk*: John Carhartt.

1731. *Wardens*: Daniel Purdy, John Glover. *Vestrymen*: Lieut. William Fowler, Francis Doughty, Joseph Merritt, William Willett, Jonathan Purdy, Joseph Seely, William White, John Horton, Samuel Dean, Jonathan Brown. *Clerk*: John Carhartt.

1732. *Wardens*: James Woods, John Budd. *Vestrymen*: Joseph Seely, Francis Pellam, William Willett, William Fowler, Jonathan Purdy, Gerardus Drake, John Gedney, Daniel Purdy, John Lyon, Hachaliah Brown. *Clerk*: John Carhartt.

1733. *Wardens*: Daniel Purdy, Sr., Joseph Kniffen. *Vestrymen*: Charles Theall, Francis Doughty, Roger Park, Thomas Fowler, Abraham Miller, William White, Gerardus Drake, Joseph Seely, Francis Pellam, Samuel Haight. *Clerk*: John Carhartt.

1734. *Wardens*: Daniel Purdy, Sr., William Willett. *Vestrymen*: Samuel Tredwell, Francis Doughty, George Lane, John Gedney, John Holmes, Thomas Fowler, Hachaliah Brown, Jeremiah Fowler, Jacob Furman, Joseph Sutton. *Clerk*: John Carhartt.

1735. *Wardens*: Justice Daniel Purdy, Francis Doughty. *Vestrymen*: John Horton, William Fowler, Roger Park, Thomas Fowler, Elisha Budd, Edward Stevenson, John Holmes, Jonathan Ogden, William Barker, Henry Straing. *Clerk*: John Carhartt.

1736. *Wardens*: Daniel Purdy, Benjamin Brown. *Vestrymen*: Capt. William Fowler, Jonathan Purdy, Joseph Seely, Lieut. John Budd, Jonathan Brown, Godfred Hanse, Hachaliah Brown, John Roads, John Bloomer, Jonathan Ogden. *Clerk*: John Carhartt.

1737. *Wardens*: Samuel Purdy, Francis Doughty. *Vestrymen*: Jonathan Brown, John Budd, Joseph Lyon, Joseph Kniffen, Jonathan Purdy, Roger Park, John Gedney, Gerardus Drake, Joseph Fowler, Joseph Seely. *Clerk*: John Carhartt.

1738. *Wardens*: Samuel Purdy, Francis Doughty. *Vestrymen*: Daniel Purdy, Sr., John Budd, Jonathan Brown, John Gedney, John Bloomer, Elisha

Budd, William Fowler, John Miller (son of John), George Denis, Roger Park.  
*Clerk*: John Carhartt.

1739. *Wardens*: Capt. Hachaliah Brown, Lieut. Andrew Merritt. *Vestrymen*: Col. William Willett, Samuel Purdy, Monmouth Hart, John Lyon, Francis Purdy, Jonathan Griffen, Underhill Budd, John Merritt, Jonathan Baker, John Woolsey. *Clerk*: John Carhartt.

1740. *Wardens*: Capt. Hachaliah Brown, Lieut. Andrew Merritt. *Vestrymen*: Jedediah Camfield, Benjamin Carpenter, Jonathan Brown, John Glover, Joseph Brundige, Thomas Hadden, Benjamin Knapp, Joseph Sutton, Judge Daniel Purdy, Capt. William Fowler. *Clerk*: John Carhartt.

1741. *Wardens*: Justice Daniel Purdy, Justice John Thomas. *Vestrymen*: Joseph Kniffen, Gilbert Bloomer, Justice Samuel Tredwell, Joseph Ogden, Samuel Lyon, Captain William Dusenberry, Daniel Smith, Caleb Hyatt, Jr. Lewis Angevine, Underhill Budd. *Clerk*: John Carhartt.

1742. *Wardens*: Justice John Thomas, Justice Daniel Purdy. *Vestrymen*: Ebenezer Kniffen, Gilbert Bloomer, Roger Park, Godfred Hanse, George Dennis, Caleb Fowler, Richard Holmes, John Ray, Benjamin Griffen, Anthony Hill. *Clerk*: John Carhartt.

1743. *Wardens*: Daniel Purdy, John Thomas. *Vestrymen*: Captain Hachaliah Brown, Joseph Sherwood, Jr.; Caleb Horton, William Barker, Isaac Gedney, James Horton, Samuel Lane, Jr., Justice Samuel Tredwell, Aaron Foreman, Lewis McDonald. *Clerk*: John Carhartt.

1744. *Wardens*: Daniel Purdy, John Thomas. *Vestrymen*: Roger Park, Jr.; Samuel Tredwell, Joseph Fowler, Stephen Merritt, Justice John Bloomer, James Hunt, David Merritt, John Miller, Charles Theall, Jr., Hachaliah Brown. *Clerk*: John Carhartt.

1745. *Wardens*: Samuel Purdy, Samuel Tredwell. *Vestrymen*: Daniel Purdy, Capt. Hachaliah Brown, John Gedney, Abraham Miller, Bedford; Joseph Green, John Thomas, Joseph Haight, Alexander Moore, Henry Fowler, Thomas Golden. *Clerk*: Samuel Purdy.

1746. *Wardens*: Samuel Tredwell, Samuel Purdy. *Vestrymen*: Col. William Willett, Daniel Purdy, John Carhartt, John Miller, Elisha Budd, David Lane, William Southerland, Daniel Barker, William Barker, Gilbert Bloomer. *Clerk*: Samuel Purdy.

1747. *Wardens*: Elisha Budd, Charles Theall. *Vestrymen*: Peter Jay, Capt. Hachaliah Brown, Capt. Jonathan Purdy, Joseph Haight, Benjamin Griffen, John Sutton, Christopher Isinghart, Thomas Butson, William Ogden, Gabriel Smith. *Clerk*: Samuel Purdy.

1748. *Wardens*: Elisha Budd, Charles Theall. *Vestrymen*: Major Hachaliah Brown, Solomon Purdy, Charles Haight, Isaac Hatfield, Reuben Holmes,



John Bloomer, Samuel Hunt, Jeremiah Fowler, Thomas Merritt, son of Joseph; Thomas Hopkins. *Clerk*: Samuel Purdy.

1749. *Wardens*: Charles Theal, Elisha Budd. *Vestrymen*: Daniel Barker, James Hunt, Joseph Hains, Samuel Haight, Major Hachaliah Brown, Job Hadden, Abraham Bush, Nathan Kniffen, David Lane, Lewis McDonald. *Clerk*: Samuel Purdy.

1750. *Wardens*: James Henton, Jeremiah Fowler. *Vestrymen*: Major Hachaliah Brown, Roger Purdy, John Miller, David Lane, Benjamin Griffen, John Thomas, John Guion, Francis Purdy, Hicks Seaman, Capt. John Gedney. *Clerk*: Samuel Purdy.

1751. *Wardens*: Jeremiah Fowler, Joseph Sherwood. *Vestrymen*: Col. William Willett, James Horton, Thomas Barker, Lewis Angevine, Capt. Jonathan Purdy, Aaron Foreman, Jr., Benjamin Thorne, William Dusenberry, Jonathan Brown, David Haight, Jr. *Clerk*: Samuel Purdy.

1752. *Wardens*: Joshua Purdy, Roger Park, Jr. *Vestrymen*: Jonathan Haight, Major Hachaliah Brown, James Horton, Joseph Sherwood, Thomas Star Tredwell, Caleb Horton, Capt. Jonathan Lync, Jonathan Tyler, William Lounsberry, James Hunt. *Clerk*: Samuel Purdy.

1753. *Wardens*: Col. William Willett, Jonathan Brown. *Vestrymen*: Roger Park, Jr., Joshua Purdy, Isaac Miller, Joseph Sutton, Gilbert Bloomer, John Thomas, Elisha Hyatt, Still John Purdy, Jonathan Griffen, Job Hadden. *Clerks*: Samuel Purdy, Job Hadden.

1754. *Wardens*: Col. William Willett, Jonathan Brown. *Vestrymen*: Still John Purdy, John Holmes, Jr., Caleb Horton, Elihu Palmer, Capt. John Gedney, Gilbert Bloomer, Maj. Hach. Brown, Capt. Andrew Merritt, John Thomas, Job Hadden. *Clerk*: Gilbert Bloomer.

1755. *Wardens*: Col. William Willett, Jonathan Brown. *Vestrymen*: John Thomas, Hachaliah Brown, Job Hadden, Samuel Willson, Gilbert Bloomer, John Holmes, Jr., Still John Purdy, Jr., Jonathan Purdy, Jr., Lewis Angevine, Edward Merritt. *Clerk*: Gilbert Bloomer.

1756. *Wardens*: Col. William Willett, Jonathan Brown. *Vestrymen*: Elisha Budd, Capt. Jonathan Griffen, Isaac Gedney, Aaron Foreman, John Foreman, Capt. Andrew Merritt, Capt. James Horton, Major Hachaliah Brown, Thomas Haviland, Josiah Purdy. *Clerk*: Gilbert Bloomer.

1757. *Wardens*: William Willett, Jonathan Brown. *Vestrymen*: John Thomas, Daniel Purdy, Hachaliah Brown, Thomas Barker, Job Hadden, Ebenezer Miller, Aaron Foreman, Abraham Hatfield, John Gedney, John Thomas, Jr. *Clerk*: Gilbert Bloomer.

1758. *Wardens*: William Willett, Jonathan Brown. *Vestrymen*: John Thomas, Maj. Hachaliah Brown, Capt. Andrew Merritt, Joshua Purdy, Job Had-



den, Zebulon Crane, Nathaniel Carpenter, Elisha Budd, Jonathan Griffen, Thomas Barker. *Clerk*: Gilbert Bloomer.

1759. *Wardens*: Jonathan Brown, William Willett. *Vestrymen*: John Thomas, Roger Park, Jr., Jotham Wright, Hachaliah Theall, Job Hadden, Elisha Budd, Benjamin Griffen, Lewis Angevine, Nathan Kniffen, Zebulon Crane. *Clerk*: Gilbert Bloomer.

1760. *Wardens*: Col. William Willett, Jonathan Brown. *Vestrymen*: John Thomas, Andrew Merritt, Job Hadden, John Thomas, Jr., Thomas Barker, William Griffen, Elisha Budd, Joseph Fowler, Caleb Fowler, Abraham Miller. *Clerk*: Gilbert Bloomer.

1761. *Wardens*: Col. William Willett, Jonathan Brown. *Vestrymen*: John Thomas, Capt. Andrew Merritt, John Thomas, Jr.; Benjamin Griffen, Job Hadden, William Griffen, Jonathan Purdy, Abraham Miller, Joseph Fowler, Caleb Fowler. *Clerk*: Gilbert Bloomer.

1762. *Wardens*: Elisha Budd, Ebenezer Kniffen. *Vestrymen*: Jotham Wright, Lewis Marvin, Jonathan Brown, Jr., Hachaliah Purdy, William Sutton, James Holmes, Samuel Purdy, Lewis Angevine, Roger Lyon, Aaron Foreman. *Clerk*: Timothy Wetmore.

1763. *Wardens*: Ebenezer Kniffen, Andrew Merritt. *Vestrymen*: John Thomas, Peter Jay, Job Hadden, Jonathan Brown, Jr., Gilbert Merritt, Zebediah Mills, Abraham Miller, Dr. Robert Graham, Benjamin Griffen, John Ferris. *Clerk*: Gilbert Bloomer.

1764. *Wardens*: John Thomas, Ebenezer Kniffen. *Vestrymen*: Abraham Miller, William Griffen, Reuben Wright, Jonathan Brown, Jr., Job Hadden, Elisha Budd, John Pallmer, James Stevenson, John Guion, Samuel Brown. *Clerk*: Gilbert Bloomer.

1765. *Wardens*: Gilbert Bloomer, Joshua Purdy. *Vestrymen*: James Horton, Jr., William Griffen, Samuel Purdy, Elijah Miller, James Holmes, Zebulon Crane, Christopher Izenhart, Robert Bloomer, Timothy Wetmore, Roger Park, Jr. *Clerk*: Gilbert Bloomer.

1766. *Wardens*: Gilbert Bloomer, Joshua Purdy. *Vestrymen*: John Thomas, Jr., David Brown, Job Hadden, James Hart, William Sutton, Andrew Hill, Jonathan Purdy, Jr., Elijah Miller, Nehemiah Lounsbery, Joseph Holmes. *Clerk*: Gilbert Bloomer.

1767. *Wardens*: Hachaliah Brown, Timothy Wetmore. *Vestrymen*: Ezekiel Halsted, Samuel Haviland, Joseph Haviland, Joshua Purdy, Caleb Fowler, Benjamin Griffen, Elijah Gedney, Jonathan Purdy, Jr., Zebediah Mills, John Foreman. *Clerk*: Gilbert Bloomer.

1768. *Wardens*: Timothy Wetmore, Hachaliah Purdy. *Vestrymen*: Robert Bloomer, David Brown, Josiah Fowler, James Hayns, William Sutton,

William Griffen, Anthony Miller, Jr., Elijah Miller, Justice Miller, John Woolsey.  
*Clerk*: Gilbert Bloomer.

1769. *Wardens*: Joshua Purdy, James Horton, Jr. *Vestrymen*: David Brown, Thomas Thomas, Solomon Purdy, John Guion, David Daton, James Holmes, Israel Lyon, William Sutton, William Griffen, James Budd. *Clerk*: Gilbert Bloomer.

1770. *Wardens*: Joshua Purdy, Benjamin Griffen. *Vestrymen*: David Brown, Samuel Tredwell, Gilbert Bloomer, Job Hadden, Gilbert Budd, William Griffen, Elijah Purdy, Stephen Holmes, John Dusenburoh, Charles Haight. *Clerk*: Gilbert Bloomer.

1771. *Wardens*: Joshua Purdy, Benjamin Griffen. *Vestrymen*: Gilbert Bloomer, Thomas Thomas, Josiah Brown, Job Hadden, Gilbert Budd, Monmouth Hart, Jonathan Griffen Tompkins, Elijah Holmes, Elijah Hunter, Elijah Miller. *Clerk*: Gilbert Bloomer.

1772. *Wardens*: Joshua Purdy, Benjamin Griffen. *Vestrymen*: Gilbert Bloomer, Job Hadden, David Brown, Edward Merrit, William Griffen, Samuel Purdy, Monmouth Hart, Stephen Holmes, James Wright, James Miller. *Clerk*: Gilbert Bloomer.

1773. *Wardens*: Joshua Purdy, Benjamin Griffen. *Vestrymen*: Gilbert Bloomer, Job Hadden, John Thomas, Jr., Lewis McDonald, Jr., John Lawrence, John Dusenburoh, William Griffen, Isaac Gedney, Elijah Purdy, Elijah Miller. *Clerk*: Gilbert Bloomer.

1774. *Wardens*: Joshua Purdy, Benjamin Griffen. *Vestrymen*: Gilbert Bloomer, Timothy Wetmore, Zeno Carpenter, Gilbert Budd, William Barker, Jonathan Purdy, Amnon Fowler, John Woolsey, Mathew Founten, Elijah Hunter. *Clerk*: Gilbert Bloomer.

1775. *Wardens*: Joshua Purdy, Benjamin Griffen. *Vestrymen*: Gilbert Bloomer, Zeno Carpenter, Samuel Haviland, John Haight, Gill Budd Horton, John Barker, Isaac Purdy, Israel Lyon, Daniel Smith, James Wright. *Clerk*: Gilbert Bloomer.

1776. *Wardens*: Joshua Purdy, James Horton, Jr. *Vestrymen*: Gilbert Bloomer, Zeno Carpenter, John Haight, Joshua Hunt, William Lounsbury, William Griffen, Gilbert Horton, Israel Lyon, Joseph Owen, Stephen Baxter. *Clerk*: Timothy Wetmore.

1777-1784. No records.

1785. *Trustees*: John Thomas, William Miller, Gilbert Budd, Joshua Purdy, John Falconer, Isaac Brown. *Clerk*: William Miller.

1786. *Trustees*: John Thomas, William Miller, Gilbert Budd, Isaac Brown, Elijah Purdy, Gilbert Brundige. *Clerk*: William Miller.

1787. *Trustees*: William Miller, Elijah Purdy, Gilbert Budd, Thomas Haight, Ezraiah Wetmore, Joshua Purdy. *Clerk*: William Miller.

1788. *Wardens*: Peter Jay, Isaac Purdy. *Vestrymen*: Joshua Purdy, Sr., Jesse Hunt, Andrew Lyon, Thomas Brown, Thomas Thomas, Elijah Purdy, Joshua Secor, Moses Fowler. *Clerks*: Richard C. Moore, Jesse Hunt.

1789. *Wardens*: Peter Jay, Isaac Purdy. *Vestrymen*: Joshua Purdy, Elijah Purdy, Jesse Hunt, Thomas Brown, Johial Wetmore, John Falconer, John Haight, Samuel Purdy. *Clerk*: Jesse Hunt.

1790. *Wardens*: Peter Jay, Isaac Purdy. *Vestrymen*: Joshua Purdy, Elijah Purdy, John Falconer, Thomas Brown, Ezraiah Wetmore, Thomas Haight, John Haight, Samuel Purdy. *Clerk*: Ezraiah Wetmore.

1791. *Wardens*: Peter Jay, Isaac Purdy. *Vestrymen*: Joshua Purdy, Elijah Purdy, Thomas Brown, Walter Nichols, John Haight, Samuel Purdy, Jonathan Purdy, Samuel Marvin. *Clerk*: David Foote.

1792. *Wardens*: Peter Jay, Isaac Purdy. *Vestrymen*: Joshua Purdy, Jesse Hunt, Elijah Purdy, John Haight, Walter Nichols, Stephen Hoyt, Samuel Marvin, William Purdy. *Clerk*: David Foote.

1793. *Wardens*: Peter Jay, Isaac Purdy. *Vestrymen*: Joshua Purdy, John Haight, Walter Nichols, Joshua Purdy, Jr., Ezraiah Wetmore, William Purdy, Samuel Marvin, Jonathan Purdy. *Clerk*: David Foote.

1794. *Wardens*: Peter Jay, Isaac Purdy. *Vestrymen*: Joshua Purdy, Joshua Purdy, Jr., John Haight, Ezraiah Wetmore, Jonathan Horton, John Barker, Henry Dusenbery, Jonathan Purdy. *Clerk*: Ezraiah Wetmore.

1795. *Wardens*: Peter Jay, Isaac Purdy. *Vestrymen*: Joshua Purdy, John Haight, Joshua Purdy, Jr., Ezraiah Wetmore, John Barker, Jonathan Horton, Joseph Hatfield, Joshua Secor. *Clerk*: Ezraiah Wetmore.

1796. *Wardens*: Peter Jay, Isaac Purdy. *Vestrymen*: Joshua Purdy, John Haight, Thomas Brown, John Guion, Thomas Thomas, Gilbert Hatfield, Jonathan Purdy, Nathaniel Purdy. *Clerk*: Ezraiah Wetmore.

1797. *Wardens*: Peter Jay, Isaac Purdy. *Vestrymen*: Joshua Purdy, Thomas Brown, John Haight, John Guion, Thomas Thomas, Jonathan Purdy, Caleb Horton, Gilbert Hatfield. *Clerk*: Isaac Sniffen.

1798. *Wardens*: Isaac Purdy, Joshua Purdy. *Vestrymen*: John Haight, John Guion, Joshua Purdy, Jr., Gilbert Hatfield, Roger Park, Caleb Horton, Jonathan Purdy, Henry Dusenbury. *Clerk*: Isaac Sniffen.

1799. *Wardens*: Isaac Purdy, Joshua Purdy. *Vestrymen*: John Guion, Joshua Purdy, Jr., John Haight, Roger Park, Jonathan Purdy, Caleb Horton, Henry Dusenbury, Isaac Sniffen. *Clerk*: Isaac Sniffen.

1800. *Wardens*: Isaac Purdy, John Haight. *Vestrymen*: Henry Dusenbury, John Guion, Joshua Purdy, Samuel Marvin, Nehemiah Purdy, Joseph Park, James Barker, Jonathan Purdy. *Clerk*: Isaac Sniffen.

1801. *Wardens*: John Haight, Andrew Lyon. *Vestrymen*: Samuel Marvin,

John Guion, Nathaniel Penfield, Nehemiah Purdy, Joshua Purdy, David Rogers, Jonathan Purdy, Joseph Park. *Clerk*: Isaac Sniffen.

1802. *Wardens*: John Haight, Andrew Lyon. *Vestrymen*: John Guion, Joshua Purdy, Nehemiah Purdy, Nathaniel Penfield, David Rogers, Joseph Park, Samuel Marvin, Jonathan Purdy. *Clerk*: Isaac Sniffen.

1803. *Wardens*: John Haight, John Guion. *Vestrymen*: Samuel Marvin, Nehemiah Purdy, Roger Purdy (North street); Joshua Purdy, David Rogers, Nathaniel Penfield, Samuel Armour, David Brown. *Clerk*: Isaac Sniffen.

1804. *Wardens*: John Haight, John Guion. *Vestrymen*: Joshua Purdy, Samuel Armour, Nathaniel Penfield, David Rogers, Roger Purdy, Nehemiah Purdy, David Brown, Samuel Marvin. *Clerk*: Isaac Sniffen.

1805. *Wardens*: John Guion, John Haight. *Vestrymen*: Samuel Armour, Samuel Marvin, Joshua Purdy, David Rogers, Nehemiah Purdy, David Brown, Nathaniel Penfield, Roger Purdy. *Clerk*: Isaac Sniffen.

1806. *Wardens*: John Haight, John Guion. *Vestrymen*: Samuel Armour, David Brown, Nathaniel Penfield, Joshua Purdy, Nehemiah Purdy, Roger Purdy, Samuel Marvin, David Rogers, Jr. *Clerk*: Isaac Sniffen.

1807. *Wardens*: John Haight, John Guion. *Vestrymen*: Joshua Purdy, David Brown, David Rogers, Jr., Samuel Armour, Roger Purdy, Samuel Marvin, Nehemiah Purdy, Roger Park. *Clerk*: Evan Rogers.

1808. *Wardens*: John Guion, Jonathan Purdy. *Vestrymen*: Roger Purdy, David Brown, Joseph Park, David Rogers, Jr., Nathaniel Penfield, Roger Park, Gilbert Brown, Elias Purdy. *Clerk*: Evan Rogers.

1809. *Wardens*: John Guion, Jonathan Purdy. *Vestrymen*: Roger Purdy, Gilbert Brown, Roger Park, Elias Purdy, William T. Provoost, David Brown, Dr. David Rogers, Jr., Joseph Park. *Clerk*: David Rogers, Jr.

1810. *Wardens*: John Guion, Jonathan Purdy. *Vestrymen*: Gilbert Brown, Hachaliah Brown, Roger Purdy, David Rogers, Jr., Elias Purdy, Joseph Park, Roger Park, William T. Provoost. *Clerk*: David Rogers, Jr.

1811. *Wardens*: John Guion, Jonathan Purdy. *Vestrymen*: Gilbert Brown, Roger Park, Elias Purdy, Thomas McCollum, William T. Provoost, Roger Purdy, David Rogers, Jr., Gershom Bulkley. *Clerk*: William T. Provoost.

1812. *Wardens*: John Guion, Jonathan Purdy. *Vestrymen*: Gilbert Brown, Joseph Strang, Elias Purdy, Thomas McCollum, Thomas Halsted, William T. Provoost, David Rogers, Jr., Gershom Bulkley. *Clerk*: David Rogers, Jr.

1813. *Wardens*: John Guion, Jonathan Purdy. *Vestrymen*: Elias Purdy, Gershom Bulkley, Joseph Strang, Thomas Halsted, Thomas McCollum, William T. Provoost, Gilbert Brown, David Rogers, Jr. *Clerk*: David Rogers, Jr.

1814. *Wardens*: John Guion, Jonathan Purdy. *Vestrymen*: Gershom Bulkley, Gilbert Brown, Thomas McCollum, Elias Purdy, Thomas Halsted, Henry Penfield, Joseph Strang, David Rogers, Jr. *Clerk*: David Rogers, Jr.



1815. *Wardens*: John Guion, Jonathan Purdy. *Vestrymen*: Gershom Bulkley, Thomas Halsted, Elias Purdy, Thomas McCollum, Gilbert Brown, David Rogers, Jr., William T. Provoost, Thomas Purdy. *Clerk*: David Rogers, Jr.

1816. *Wardens*: John Guion, Jonathan Purdy. *Vestrymen*: Gershom Bulkley, Gilbert Brown, Thomas Halsted, Elias Purdy, David Rogers, Jr., Thomas McCollum, William T. Provoost, Thomas Purdy. *Clerk*: David Rogers, Jr.

1817. *Wardens*: John Guion, Jonathan Purdy. *Vestrymen*: Gershom Bulkley, Gilbert Brown, Thomas Halsted, Thomas Purdy, Elias Purdy, Thomas McCollum, William T. Provoost, David Rogers, Jr. *Clerk*: William T. Provoost.

1818. *Wardens*: John Guion, Jonathan Purdy. *Vestrymen*: Gilbert Brown, Jonathan Purdy, William Bush, Jesse Jarvis, Gershom Bulkley, Abraham Guion, Thomas Purdy, Elias Purdy. *Clerk*: William Bush.

1819. *Wardens*: John Guion, Jonathan Purdy. *Vestrymen*: Dr. G. C. Bayley, Abraham Guion, Elias Purdy, Jesse Jarvis, William Bush, Hachaliah Brown, Nehemiah Purdy, Jr., William T. Provoost. *Clerk*: William Bush.

1820. *Wardens*: John Guion, Jonathan Purdy. *Vestrymen*: Dr. G. C. Bayley, Abraham Guion, Elias Purdy, Nehemiah Purdy, Jr., Capt. William T. Provoost, William Bush, William Bulkley, Thomas McCollum. *Clerk*: William T. Provoost.

1821. *Wardens*: John Guion, Capt. Jonathan Purdy. *Vestrymen*: Abraham Guion, Elias Purdy, Jr., Nehemiah Purdy, Jr., William Bush, William Bulkley, Jonathan Purdy, of Rye, Dr. G. C. Bayley, Capt. William T. Provoost. *Clerk*: William T. Provoost.

1822. *Wardens*: John Guion, Capt. Jonathan Purdy. *Vestrymen*: Abraham Guion, Gabrael Purdy, Nehemiah Purdy, Jr., William Bush, William Bulkley, Belden Bent, Isaac Purdy, Capt. William T. Provoost. *Clerk*: William T. Provoost.

1823. *Wardens*: John Guion, Jonathan Purdy. *Vestrymen*: William Bush, Abraham Guion, Roger Park, Belden Bent, Isaac Purdy, Nehemiah Purdy, Henry L. Penfield, William Bulkley. *Clerk*: Henry L. Penfield.

1823, December 1. David Brown, elected Warden in place of John Guion, deceased.

1824. *Wardens*: Capt. Jonathan Purdy, David Brown. *Vestrymen*: Abraham Guion, Roger Park, William Bush, Henry L. Penfield, Samuel Purdy, Isaac Purdy, John Osborn, James Guion. *Clerk*: Henry L. Penfield.

1825. *Wardens*: David Brown, Hachaliah Brown. *Vestrymen*: Abraham Guion, Roger Park, William Bush, Henry L. Penfield, Samuel Purdy, Isaac Purdy, John Osborn, Michael Moore. *Clerk*: Henry L. Penfield.

1826. *Wardens*: David Brown, Hachaliah Brown. *Vestrymen*: Samuel

Purdy, Roger Park, Henry L. Penfield, Michael Moore, William Bush, John Osborn, Abraham Guion, Peter Guion. *Clerk*: Henry L. Penfield.

1827. *Wardens*: David Brown, Hachaliah Brown. *Vestrymen*: Samuel Purdy, William Bush, Abraham Guion, Henry L. Penfield, Roger Park, John Osborn, Michael Moore, Josiah Purdy. *Clerk*: Henry L. Penfield.

1828. *Wardens*: David Brown, Hachaliah Brown. *Vestrymen*: William Bush, Roger Park, Samuel Purdy, Henry L. Penfield, John H. Osborn, Jesse Purdy, Abraham Guion, Andrew Clark. *Clerk*: Henry L. Penfield.

1829, 1830, 1831. No records.

1832. *Wardens*: David Brown, Hachaliah Brown. *Vestrymen*: David Brooks, William Bush, Samuel Purdy, John H. Osborn, Josiah Bulkley, James D. Halsted, Jesse Purdy, William Smith. *Clerk*: James D. Halsted.

1833. Same as 1832. *Clerk*: James D. Halsted.

1834. *Wardens*: David Brown, Samuel Purdy. *Vestrymen*: William Bush, John H. Osborn, Jesse Purdy, Howell Clark, Samuel A. Provoost, Read Peck, William Bulkley, Samuel Haviland. *Clerk*: Read Peck.

1834. November 22. Josiah Bulkley elected *vestryman* in place of William Bulkley, resigned.

1835. *Wardens*: Hachaliah Brown, Josiah Bulkley. *Vestrymen*: William Bush, Samuel Haviland, David Brooks, William Smith, Howell Clark, John H. Osborn, Jesse Purdy, James D. Halsted. *Clerk*: James D. Halsted.

1836. *Wardens*: Hachaliah Brown, Josiah Bulkley. *Vestrymen*: William Bush, John H. Osborn, David Brooks, William Smith, Samuel Haviland, Jesse Purdy, Howell Clark, James D. Halsted. *Clerk*: James D. Halsted.

1837. *Wardens*: Hachaliah Brown, Josiah Bulkley. *Vestrymen*: William Bush, John H. Osborn, Jesse Purdy, David Brooks, Samuel Haviland, William Smith, James Stebbins, James D. Halsted. *Clerk*: James D. Halsted.

1838. Same as 1837. *Clerk*: James D. Halsted.

1839. Same as 1838. *Clerk*: James D. Halsted.

1840. Same as 1839. *Clerk*: James D. Halsted.

1841. *Wardens*: Peter A. Jay, Hachaliah Brown. *Vestrymen*: Josiah Bulkley, Samuel Haviland, William Bush, Jesse Purdy, James Stebbins, James D. Halsted, John H. Osborn, Samuel W. Kelley. *Clerk*: James D. Halsted.

1842. *Wardens*: Peter A. Jay, Hachaliah Brown. *Vestrymen*: William Bush, Jesse Purdy, Samuel Haviland, James D. Halsted, James Stebbins, Josiah Bulkley, Samuel W. Kelley, Newberry D. Halsted. *Clerk*: James D. Halsted.

1843. *Wardens*: Hachaliah Brown, William Bush. *Vestrymen*: Josiah Bulkley, Samuel Haviland, Jesse Purdy, James Stebbins, John Brooks, Samuel W. Kelley, James D. Halsted, Newberry D. Halsted. *Clerk*: James D. Halsted.

1844. Same as 1843. *Clerk*: James D. Halsted.



1845. Same as 1844. *Clerk*: James D. Halsted. April 25, 1845, Hachaliah Brown resigned as Warden; John C. Jay elected to fill his place. May 15, 1845, John C. Jay resigned, and Josiah Bulkley elected to fill his place as Warden, and Read Peck elected Vestryman to fill Josiah Bulkley's place.

1846. February 12, John C. Jay elected vestryman in place of Samuel W. Kelley, resigned.

1846. *Wardens*: William Bush, Josiah Bulkley. *Vestrymen*: Samuel Haviland, Read Peck, Newberry D. Halsted, Jesse Purdy, James Stebbins, John C. Jay, George C. Close, John Brooks. *Clerk*: John Brooks.

1847. *Wardens*: William Bush, Josiah Bulkley. *Vestrymen*: John Brooks, Newberry D. Halsted, John C. Jay, Read Peck, Samuel Haviland, George C. Close, Jesse Purdy, Henry M. Barker. *Clerk*: John Brooks.

1848. *Wardens*: William Bush, Josiah Bulkley. *Vestrymen*: James Stebbins, Jesse Purdy, John Brooks, Samuel Haviland, Read Peck, George C. Close, Newberry D. Halsted, Henry M. Barker. *Clerk*: John Brooks.

1849. *Wardens*: William Bush, Josiah Bulkley. *Vestrymen*: Samuel Haviland, James Stebbins, John Brooks, Jesse Purdy, Newberry D. Halsted, Henry M. Barker, Read Peck, James D. Halsted. *Clerk*: Read Peck.

1850. *Wardens*: William Bush, Josiah Bulkley. *Vestrymen*: Samuel Haviland, James Stebbins, Jesse Purdy, Newberry D. Halsted, Read Peck, James D. Halsted, John S. McKay, William Purdy. *Clerk*: Read Peck.

1851. *Wardens*: William Bush, Josiah Bulkley. *Vestrymen*: Samuel Haviland, Jesse Purdy, James Stebbins, Newberry D. Halsted, William R. Talbot, Read Peck, John S. McKay, William Purdy. *Clerk*: Read Peck.

1852. *Wardens*: John A. Dix, John C. Jay. *Vestrymen*: James Stebbins, Samuel Haviland, Francis Emmons, Nicholas W. Stuyvesant, Charles T. Cromwell, William R. Talbot, Newberry D. Halsted, John H. Glover, Jr. *Clerk*: William R. Talbot.

1853. *Wardens*: John C. Jay, John A. Dix. *Vestrymen*: Samuel Haviland, James Stebbins, Francis Emmons, Charles T. Cromwell, William R. Talbot, Newberry D. Halsted, John H. Glover, Jr., George R. A. Ricketts. *Clerk*: William R. Talbot.

1854. *Wardens*: John C. Jay, John A. Dix. *Vestrymen*: Samuel Haviland, James Stebbins, Newberry D. Halsted, William R. Talbot, Charles T. Cromwell, George R. A. Ricketts, Francis Emmons, Samuel K. Satterlee. *Clerk*: William R. Talbot.

1855. *Wardens*: Benjamin Loder, John C. Jay. *Vestrymen*: Charles T. Cromwell, Francis Emmons, Samuel K. Satterlee, Samuel Haviland, James Stebbins, George R. A. Ricketts, Newberry D. Halsted, William R. Talbot. *Clerk*: George R. A. Ricketts.

1856. *Wardens* : Benjamin Loder, John C. Jay. *Vestrymen* : Samuel Haviland, Francis Emmons, Samuel K. Satterlee, James Stebbins, Newberry D. Halsted, James D. Halsted, George R. A. Ricketts, Adam T. Sackett. *Clerk* : George R. A. Ricketts.

1857. *Wardens* : John C. Jay, Benjamin Loder. *Vestrymen* : Samuel Haviland, Francis Emmons, Samuel K. Satterlee, James Stebbins, James D. Halsted, George R. A. Ricketts, Adam T. Sackett, Newberry D. Halsted. *Clerk* : George R. A. Ricketts.

1858. *Wardens* : John C. Jay, Benjamin Loder. *Vestrymen* : Samuel Haviland, Samuel K. Satterlee, Francis Emmons, James Stebbins, Adam T. Sackett, James D. Halsted, Newberry D. Halsted, Augustus Wiggin. *Clerk* : Augustus Wiggin.

1859. *Wardens* : John C. Jay, Benjamin Loder. *Vestrymen* : Samuel Haviland, James D. Halsted, Newberry D. Halsted, James Stebbins, Adam T. Sackett, Samuel K. Satterlee, Augustus Wiggin, James H. Titus (declined). *Clerk* : Augustus Wiggin.

1860. *Wardens* : John C. Jay, Benjamin Loder. *Vestrymen* : Samuel Haviland, James Stebbins, James D. Halsted, Newberry D. Halsted, Samuel K. Satterlee, Adam T. Sackett, Augustus Wiggin, George L. Cornell. *Clerk* : Augustus Wiggin.

1861. No election. Same vestry held over.

1862. *Wardens* : John C. Jay, Benjamin Loder. *Vestrymen* : Samuel Haviland, James D. Halsted, Samuel K. Satterlee, Adam T. Sackett, Augustus Wiggin, George L. Cornell, Benjamin S. Olmstead, John J. Drake. *Clerk* : Augustus Wiggin.

1863. *Wardens* : John C. Jay, Benjamin Loder. *Vestrymen* : Samuel Haviland, James D. Halsted, Samuel K. Satterlee, Adam T. Sackett, Augustus Wiggin, George L. Cornell, Benjamin S. Olmstead, John J. Drake. *Clerk* : Augustus Wiggin.

1864. *Wardens* : John C. Jay, Benjamin Loder. *Vestrymen* : James D. Halsted, Samuel K. Satterlee, Adam T. Sackett, Augustus Wiggin, George L. Cornell, Benjamin S. Olmstead, John J. Drake, Edward D. Webb. *Clerks* : Augustus Wiggin, Benjamin S. Olmstead.

1865. *Wardens* : John C. Jay, Benjamin Loder. *Vestrymen* : Samuel K. Satterlee, Adam T. Sackett, Augustus Wiggin, George L. Cornell, Benjamin S. Olmstead, Edward D. Webb, William B. Halsted, Robert S. Hayward. *Clerk* : Benjamin S. Olmstead.

1866. Same as 1865. *Clerk* : Benjamin S. Olmstead.

1867. *Wardens* : Benjamin Loder, Samuel Haviland. *Vestrymen* : Samuel K. Satterlee, George L. Cornell, Augustus Wiggin, Benjamin S. Olmstead,

Edward D. Webb, William B. Halsted, Robert S. Hayward, Richard B. Chapman. *Clerk*: Benjamin S. Olmstead.

1868. *Wardens*: Samuel Haviland, Augustus Wiggin. *Vestrymen*: Samuel K. Satterlee, Richard B. Chapman, Benjamin S. Olmstead, Robert S. Hayward, George L. Cornell, Edward D. Webb, William B. Halsted, Howard C. Cady. *Clerk*: Benjamin S. Olmstead.

1869. *Wardens*: John C. Jay, Samuel Haviland. *Vestrymen*: Samuel K. Satterlee, Augustus Wiggin, George L. Cornell, Benjamin S. Olmstead, Edward D. Webb, Robert S. Hayward, Richard B. Chapman, Howard C. Cady. *Clerk*: Edward D. Webb.

1870. Same as 1869. *Clerk*: Edward D. Webb.

1871. *Wardens*: John C. Jay, Samuel Haviland. *Vestrymen*: Samuel K. Satterlee, Augustus Wiggin, George L. Cornell, Benjamin S. Olmstead, Edward D. Webb, Robert S. Hayward, Richard B. Chapman, Thomas B. Peck. *Clerk*: Edward D. Webb.

1872. *Wardens*: John C. Jay, Samuel Haviland. *Vestrymen*: Samuel K. Satterlee, George L. Cornell, Richard B. Chapman, Augustus Wiggin, Edward D. Webb, Robert S. Hayward, Thomas B. Peck, Gerrit H. Van Wagenen. *Clerk*: Edward D. Webb.

1873. *Wardens*: John C. Jay, Samuel Haviland. *Vestrymen*: Samuel K. Satterlee, Augustus Wiggin, George L. Cornell, Robert S. Hayward, Thomas B. Peck, Gerrit H. Van Wagenen, Edward D. Webb (declined), Abner Mills. *Clerk*: Gerrit H. Van Wagenen.

1874. *Wardens*: John C. Jay, Samuel Haviland. *Vestrymen*: Samuel K. Satterlee, George L. Cornell, Augustus Wiggin, Thomas B. Peck, Gerrit H. Van Wagenen, Abner Mills, Robert S. Hayward, John Brooks. *Clerk*: Gerrit H. Van Wagenen.

1875. *Wardens*: John C. Jay, Samuel Haviland. *Vestrymen*: Samuel K. Satterlee, Richard B. Chapman, Augustus Wiggin, Thomas B. Peck, Abner Mills, Gerrit H. Van Wagenen, Robert S. Hayward, John Brooks. *Clerk*: Gerrit H. Van Wagenen.

1876. Same as 1875. *Clerk*: Gerrit H. Van Wagenen.

1877. *Wardens*: John C. Jay, Samuel Haviland. *Vestrymen*: Samuel K. Satterlee, Augustus Wiggin, Robert S. Hayward, Gerrit H. Van Wagenen, Thomas B. Peck, John Brooks, Abner Mills, Richard B. Chapman. *Clerk*: Gerrit H. Van Wagenen.

1878. *Wardens*: John C. Jay, Augustus Wiggin. *Vestrymen*: Samuel K. Satterlee, Gerrit H. Van Wagenen, Robert S. Hayward, Thomas B. Peck, John Brooks, Richard B. Chapman, George F. Cornell, Henry Tatlock. *Clerk*: Gerrit H. Van Wagenen.

1879. *Wardens*: John C. Jay, Augustus Wiggin. *Vestrymen*: Samuel K. Satterlee, Thomas B. Peck, Gerrit H. Van Wagenen, John Brooks, Henry Tatlock, Edward Schell, Clarence Sackett, John B. Peck. *Clerk*: Gerrit H. Van Wagenen.

1880 and 1881. Same as 1879. Same clerk.

1882. *Wardens*: Augustus Wiggin, Edward Schell. *Vestrymen*: Samuel K. Satterlee, Thomas B. Peck, Gerrit H. Van Wagenen, John Brooks, Henry Tatlock, Clarence Sackett, John B. Peck, William E. Ver Planck. *Clerk*: Gerrit H. Van Wagenen.

1883. *Wardens*: Edward Schell, Henry Tatlock. *Vestrymen*: Gerrit H. Van Wagenen, Clarence Sackett, William E. Ver Planck, John D. Minuse, Le Grand N. Denslow, Thomas T. Sherman, Charles B. Curtis. *Clerk*: Gerrit H. Van Wagenen.

1884. *Wardens*: Augustus Wiggin, Edward Schell. *Vestrymen*: Samuel K. Satterlee, Gerrit H. Van Wagenen, Henry Tatlock, Clarence Sackett, William E. Ver Planck, John D. Minuse, Le Grand N. Denslow, Thomas T. Sherman. *Clerk*: Gerrit H. Van Wagenen.

1885. *Wardens*: Augustus Wiggin, Edward Schell. *Vestrymen*: Samuel K. Satterlee, Gerrit H. Van Wagenen, Clarence Sackett, William E. Ver Planck, John D. Minuse, Thomas T. Sherman, William C. Miller, William H. Catlin. *Clerk*: Gerrit H. Van Wagenen.

1886. *Wardens*: Augustus Wiggin, Edward Schell. *Vestrymen*: Samuel K. Satterlee, Gerrit H. Van Wagenen, Clarence Sackett, John D. Minuse, Thomas T. Sherman, William C. Miller, Joseph Park, James M. Ives. *Clerk*: Gerrit H. Van Wagenen.

1887. Same as 1886. Same clerk.

1888. *Wardens*: Augustus Wiggin, Edward Schell. *Vestrymen*: Samuel K. Satterlee, Gerrit H. Van Wagenen, Clarence Sackett, Thomas T. Sherman, Joseph Park, James M. Ives, Charles Eldredge, Walter M. Jackson. *Clerk*: Gerrit H. Van Wagenen.

1889. Same as 1888. Same clerk.

1890. *Wardens*: Augustus Wiggin, Edward Schell. *Vestrymen*: Samuel K. Satterlee, Gerrit H. Van Wagenen, Clarence Sackett, Thomas T. Sherman, Joseph Park, James M. Ives, Charles Eldredge, George R. Read. *Clerk*: Gerrit H. Van Wagenen.

1891. *Wardens*: Augustus Wiggin, Edward Schell. *Vestrymen*: Samuel K. Satterlee, Gerrit H. Van Wagenen, Clarence Sackett, Thomas T. Sherman, Joseph Park, James M. Ives, George R. Read, James W. Quintard. *Clerk*: Gerrit H. Van Wagenen.

1892. Same as 1891. Same clerk.

1893. *Wardens*: Augustus Wiggin, Edward Schell. *Vestrymen*: Samuel K. Satterlee, Clarence Sackett, Thomas T. Sherman, Joseph Park, James M. Ives, George R. Read, James W. Quintard, Junius S. Morgan. *Clerk*: Thomas T. Sherman.

1894. *Wardens*: Augustus Wiggin, Samuel K. Satterlee. *Vestrymen*: Clarence Sackett, Thomas T. Sherman, Joseph Park, James M. Ives, George R. Read, James W. Quintard, Junius S. Morgan, Edward H. Schell. *Clerk*: Thomas T. Sherman.

1895. *Wardens*: Augustus Wiggin, Samuel K. Satterlee. *Vestrymen*: Clarence Sackett, Thomas T. Sherman, Joseph Park, George R. Read, James W. Quintard, Junius S. Morgan, Edward H. Schell, John H. Pool. *Clerk*: Thomas T. Sherman.

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